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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

Healing: I am one with Almightiness, and the Spirit of health fills both mind and body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I am filled to overflowing with the consciousness of divine substance, and I demonstrate financial abundance.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

BY CHARLES FILLMORE

EVERY STATEMENT of Truth has a certain word that, like the theme in a musical composition, expresses the idea around which the whole statement revolves. This key word may appear in the statement but a single time, yet its connotations and dominant tone are apparent throughout the whole composition. The key word in our Healing Thought for this month is "Almightiness." The word almighty is a translation of the Hebrew El Shaddai, meaning the "All-sufficience." The Bible commentator Scofield says that the root meaning of Shaddai is "breasts," and that "Almighty" should have been translated the All-sufficient One.

From all this we quickly discern that El Shaddai is the name of the divine feminine, who controls and distributes the "milk" or spiritual substance of Being.

Elohim God created the ideal man in His image and likeness, "male and female created he them." It must be that if the ideal man is male and female his source must be the same. The Hebrew lawgivers under-

stood this and named the I AM "master" El Shaddai.

Whatever we pray for we shall get clear to God if we realize that the response is not to be expected from an austere masculine god but from a loving mother, who gives us a real living substance, the very bread from heaven.

Protagonists of the old he-god will doubtless claim that this recognition of the feminine side of Being will lead to the Hindu worship of Sakti, with its sensuality.

In ancient civilizations man assumed superiority over woman and enforced his claims by a reference to a masculine God. Modern civilization with its scientific tests reveals that woman is in every respect the equal of man and can compete with him in many walks of life.

This being true, why not concede to the logic that the brilliant women that are coming to the front everywhere proceed from a God of the same character, and instead of degrading our worship they will infinitely elevate it?

So we find that Jehovah, in the 17th chapter of Genesis, declared the blessings to be showered upon Abram came through his divine feminine, El Shaddai. "Jehovah appeared to Abram, and said unto him, I am God Almighty [El Shaddai]; walk before me, and be thou perfect. . . . And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

Paul refers to part of Abram's history "which things contain an allegory." All real Scripture is allegorical and the student of Truth never contends for its historical accuracy. However the Jewish people are proud that they are descendants of Abram, who was so loyal to Jehovah. Now to learn that Abram received his

glory from a woman god may be somewhat disconcerting.

Jesus was just and loyal to the divine feminine not only in His relations with His kin but in the expression of the Spirit of love in His teachings and practice. One can feel the flow of love when Jesus talked of the Father within. Although He called Him Father His whole attitude was that of one who is in the consciousness of mother love. So we do not have to assume that Jesus had the tenderness and sympathy of woman but that the Spirit in Him was equally balanced between masculine and feminine qualities, and that our approach to Him should be that of a child to its parents.

Contemplating God as equally balanced with respect to masculine and feminine qualities makes the divine presence more companionable and easier of approach than a purely masculine deity would be. We have been taught so persistently that God is masculine, and not a few of our instructors have invested Him with satanic qualities—hate, anger, revenge, impatience, in fact with all the shortcomings of sinful man—and it is not only a relief to our soul but a joy to our spirit to learn that He has the heart of a loving mother and that whatever our failures in the observance of the divine law may be He will provide a saving grace.

If you have been haunted by the fear of God and of punishment for your sins, this knowledge that God is at least half compassionate, loving mother will set you free from that fear and give you confidence in your ultimate success in all your undertakings.

Fear of the vengeance of an angry God is one of the hidden causes of the nervousness and indecision that inhibit the minds of many conscientious persons. The realization that our God is an all-forgiving mother

and never had a design for revenge or even for punishment will blot out the fear falsity; and permanent peace and confidence will take its place.

El Shaddai is the keeper of the divine supply and passes out the spiritual substance that we translate into visible things. In the 6th chapter of John Jesus teaches that He is the divine substance, the bread that comes down from heaven, and that whoever eats of this bread has eternal life. The key to this living substance or "bread" is faith; as Jesus said, "He that believeth hath eternal life." "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."

The New Creature

By Mattie Angel

For ever in the manifest the Son of God is born.
He is the perfect shining out, like unbeclouded morn;
He is the light of life in man; abiding fatherhood;
Before man's birth, the growing seed of superconscious good.

He dwells and ever smiles from out the heart of leaf and flower,
He is the truth and beauty of the sunlight and the shower;
When man attains the highest self, reflects the spirit free,
Then man is risen, born again, of God, in you and me.

V for Victory

BY KATHLEEN W. WELCH

And this is the victory that hath overcome the world, *even* our faith.

ACROSS THE STREET from where I sit I can see the house of one of my neighbors. During the Christmas holiday, as an outside decoration, they had a huge V outlined in red, white, and blue lights stretched the full length of the height and width of the front porch. It would flash on every evening out of the darkness as a symbol of the sentiments of those in the house.

V for victory! There is a great deal of talk these days of physical victory over our enemies and of the mental dominion necessary for the peoples of the democracies in order that this outer victory may be won. But as I watched the flashing, colored V, my thoughts turned to some of the most outstanding examples of spiritual victories recorded in the Bible. First I thought of the boy David, with his slingshot and his five smooth stones, going out against the giant Philistine, who was armed with his helmet of brass and his coat of mail, and "the man that bare the shield went before him." They had tried to persuade David to go out similarly armed, but he would have none of it; for, he said, "I cannot go with these; for I have not proved them." He knew that with the help of his God he had slain a lion and a bear that had attacked his sheep; and as he had relied on the instructions of his God then so now he picked up the weapon he had proved and went out to meet

the Philistine armed, not only with his slingshot but, what was far more important, with his faith in the omnipotence of his God and in the right of his cause.

Another story of spiritual victory that came to my mind as I watched the lighted V was that of Daniel, who was thrown into the lion's den because, in defiance of the king's edict, "(his windows were open . . . toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." This steadfast loyalty and faith in the right clothed him as with impenetrable armor, and he was taken from the den untouched; for as he said, "My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me."

Yet again another story came to me, that of the three Jews, Shadrach, Meshach and Abednego, who because they refused to bow down and worship the golden image were thrown into the fiery furnace. And their faith protected them from the flames, and they were released without even "the smell of fire . . . on them."

Greatest example of all was Jesus. He was willing to be accounted an utter failure; to risk misunderstanding, and undergo persecution, ignomy, and death, knowing full well that His spiritual victory over His enemies, made possible by a clear realization of His absolute oneness with His Father, would discount all else. He knew that the principles of His teaching and of His life, crucifixion, resurrection, and ascension would shine through all ages as the beacon light of man's hope of salvation and immortality. He taught and proved the oneness of the Father with His children. For Him, V stood for the victory of good over evil, of harmony and perfect well-being over discord and dis-

ease, and finally of love over hate and of life over death. He is our teacher and our example, and His idea of victory also must be ours, and something for which to strive; yes, even to His matchless "Father, forgive them; for they know not what they do!"

Today as perhaps never before in the history of the world all Christians are being called upon to prove the steadfastness of their faith, the strength of their moral and spiritual courage, their dependability as witnesses to the ever-present active power, majesty, and glory of their God. When conditions in our country and in the world are more or less normal and everything is going along smoothly, it is much easier to hold our faith steady and unwavering. Now however with the whole world in turmoil, with the air waves filled with disturbing propaganda and the newspapers with the horrors of war, it is a very different matter. It takes a steady faith and a clear understanding to maintain in spite of all this the Fatherhood of God and the brotherhood of man, to realize ceaselessly that God, good, is the only power and presence, and that right can never be destroyed by might.

We realize that the ideas that are at war with the ideals of democracy must be met and mastered in order that man may be allowed to express his God-given freedom, yet as witnesses to the Truth of God's perfectly created spiritual universe we must hold ourselves so far above the warring forces of the world, its chaos and bloodshed, that we are able daily to send out thoughts of love, healing, and spiritual adjustment to all men and nations. It is impossible to do this if we allow ourselves to become a part of the hatred, resentment, and desire for vengeance that fill the thoughts of so many.

True victory lies in the ability to "judge not according to appearance, but judge righteous judgment." If David had been intimidated or unduly influenced by the seemingly overpowering strength and pride-of-power of the giant Goliath, his faith in his God's invincibility would have wavered and the outcome might have been very different for the Israelites. If Daniel had allowed himself to become filled with fear and misgiving when forced to face the strength, ferocity, hate, and cruelty of the lions, he would never have lived to see another dawn; he would never again have been able to open his window "toward Jerusalem" and worship his own God in his own way. And the three men in the fiery furnace would certainly have perished if they had believed that the power of the flames, a man-made conflagration, was greater than the power, peace, and glory of their God.

Jesus was tempted in many ways, one of which was to use His spiritual understanding for personal advancement, power and wealth. He knew however the worthlessness of temporal power and riches, and man was blessed forevermore through His love, wisdom, and obedience to what He knew was the Father's plan for Him. His was the true spiritual victory a prevailing not only against the forces of the world but "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*." To be afraid of threatened discord, to be resentful of or agitated by reports of evil, is to bow down to the enemy, to risk defeat. Apathy, indifference, and selfishness are friends of the foe just as surely as hatred, vengefulness, and bitterness. There is a vast difference between "appeasement" and "peace." Appeasement is ever the line of least resistance. A true

sense of peace is only gained by active, intelligent co-operation with God, good.

Ours must be a living, active faith. Christ likened the kingdom of heaven to a grain of mustard seed that "a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof." And again He likened it to leaven that a woman took and hid in three measures of meal until the whole was leavened. It has been pointed out that the mustard seed and the leaven, though exceedingly small, are also exceedingly active. There is nothing static about either one of them. They are ceaselessly busy, drawing to themselves all the good they need for their business of growing, and they bear wonderful fruit. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. Howbeit," Jesus added, "this kind goeth not out but by prayer and fasting."

V for victory! Let us see to it that our faith is strengthened and held steadfast by the prayer that claims good as powerful, active, and triumphant at all times and in all places; and by the fasting or abstinence from fear, hatred, revenge, bitterness, and all those negative thoughts which bow down to and worship a supposed power opposed to good and productive of evil. "To him that overcometh, to him will I give to eat of the tree of life." Overcometh what? To him that overcometh a belief in any possible success to a power opposed to God, good. To him that overcometh any and all negative, destructive thoughts concerning any person, situation, or nation. To him that truly helps to bring about world peace by steadfastly seeing order in place of chaos, harmony where discord seems to be,

universal, divine love where world-wide, carnal hate, persecution, and lust for power seem to be rampant. To him that has the "single" eye and practices the presence of God by insisting on seeing Him and His unfailing laws as present everywhere and powerfully active—in the consciousness and heart of man and so radiating to outer conditions. To him that claims the power of divine wisdom expressed by those responsible for national and international decisions, thus nullifying the effects of merely mortal decisions based on mistaken ideas of conquest, power and expansion. To him finally that casts out the least doubt as to the ultimate and complete triumph of this universal love, wisdom, and Truth.

The clarion call comes to each student of Truth to realize that a new spiritual era has come to mankind; to realize that no form of evil, no matter how conspicuous or aggressive it may seem, is in any way able to stem the tide of Truth. The "new order" based upon force and the mistaken idea of the superiority of some men and the inferiority of others, is the house built "upon the sand" and the rain will descend and the floods will come and the winds blow, and it will fall, and great will be the fall of it! But the "new heaven" and the "new earth" built upon the equality and freedom of men, upon the divinity of this image and likeness of God, is the house built upon the rock, and even though the rains may descend and the floods come and the winds blow and beat upon it, it cannot and will not fall; because it is founded upon the rock Christ and is a house "not made with hands" but "eternal, in the heavens." If we are faithful, this heaven or consciousness of good cannot be shaken, its vision of oneness with the Father cannot be darkened.

So may all you who wear or use the symbol V for victory consecrate yourselves, as David, Daniel, Jesus, and so many others did, to enlightened obedience to the first commandment: "Thou shalt have no other gods before me." May you strengthen your faith to withstand all false mesmerism of a belief in any possible success of a power opposed to good. May you prove your sonship and your heritage of freedom by having the single eye, the eye that looks for and sees only the presence and invincibility of spiritual Law; for "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth *is thine;* thine is the kingdom, O Jehovah, and thou art exalted as head above all."

RELEASE

By Margaret Senff

Fog lay on the morning's brow
Heavy as grief, vague as doubt,
Blurring the past and future with now,
Dimming realities, blotting them out.

Into the treasury of day
God slipped a coin, polished and thin;
A platinum disk that spread its ray,
Dissolving confusion where light flowed in.

Mist is transfigured to luminous dew
Where the captive day has found release:
So may a channel of light renew
The heart that is seeking truth and peace.

A New Mind

BY BEVERLY E. FINCH

Behold, Thou desirest truth in the inward parts;
And in the hidden part thou wilt make me to know
wisdom. . . .
Blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.

FROM AGENCIES having access to every corner of the globe we receive news of the world's doings. While we admit that these agencies are performing a useful service, unless we use fine discrimination we are bound to receive much that disturbs our peace of mind. Unaware that words have spiritual power, these agencies gather information in great variety and pour it into our mind if we read and listen—word of accidents, word of crime, word of disease curable and "incurable" that may attack us any day, word of broken homes, disasters, failures, hard times ahead, and myriads of other items for our mind to feed on—and because of the preponderance of news of this nature we get the impression that these are the only important news of the day. So many of us keep our mind stayed on these fear-engendering words and thoughts and thus forfeit our peace.

A well-known metaphysician once gave to the world this definition: "Peace is that frictionless state of mind, body, and affairs which results when we operate in accord with the law of God." Meditating upon these words, we wonder how much support we are giving His law when we do not discriminate between the true

and the false, the wise and the foolish, the constructive and the destructive thoughts and words offered us daily. We pray the Father each day, "Give us this day our daily bread." The world continually sets before us a table heaped with food for thought, some wholesome, some harmful; it is up to us daily to choose the words the Father gives, the constructive items, and refuse the destructive ones.

The Spirit of truth sees man as true, and only as he becomes dual-minded, knowing both good and error, can he fall into inharmony of any kind. Promiscuous news items continually creep in to soil our mind when off our guard, and the result is, in the words of Paul: "The evil which I would not, that I do." We give mental hospitality to thoughts of evil; we accept and put into practice many thoughts that would have been denied admittance into mind by the Master with the reproof "Get thee behind me, Satan."

In addition today thoughts of war and unspeakable cruelty are being poured into our mind to implant fear, distrust, and panic where only love, faith, confidence, and peace should abide.

News items and rumors given out with the best intention by the various agencies—even by our intimate friends and neighbors—beset us on every side, and the disquieting impression many of them create is as destructive in its way as would be the billions of tiny specks of dust that would enter the engine of our car did we not use precautionary measures. Minute individually, together these news items form a mass capable of doing great damage unless we persistently keep our mind stayed upon the pure mind of God.

We often hear it said that the air is rife with the sort of thoughts mentioned above, but if we have a

discerning mind we discover that there is another stratum of air surrounding our globe—a higher one—that is rife with thoughts greater than these, less hampered by limitations, more substantial, more powerful, more faith-engendering, more constructive. Thousands of Truth students, Truth writers, and broadcasters, are drawing upon the thought substance in this higher realm, lifting the whole human consciousness in consequence.

To behold means to "keep in sight" (Webster). Since God is of "purer eyes than to behold evil" so likewise must be His spiritual man. Although our God is all-knowing and all-seeing, His mind transcends the evil He sees, and unlike the personal man, He does not keep it in sight, nor in consciousness, and we are told: "Look unto me, and be ye saved"; that is, follow My example. That which we keep in sight, and in mind, is manifested in our experience, and if nothing else does this, should make us strict censors of all the words and thoughts presented to our mind. When we hear an evil report we should recall the teaching of Paul and neutralize it with something of good report, thus frustrating any seeming power it may have. Nor should we mull over or repeat reports of evil happenings. If some particular piece of bad news makes a greater impression on our mind than any other and we feel that we must tell it to somebody, let us tell it to God and ask Him to use His power to correct or adjust the situation. It is safer in His keeping than it would be in another human mind. As we follow these rules persistently we form a good habit; we transcend evil and enter the upper realm of the Father of lights, from whom cometh every good and perfect gift, the most acceptable of which is peace of mind. In addition we

help to raise the world consciousness to a state of peace.

However if we have carelessly allowed evil to trespass upon our thinking but are ready to acknowledge the power of Divine Mind, it will separate the pure from the impure, the wheat from the chaff, and cast the latter into outer darkness, leaving our mind clean and pure as God's own. When God said, "My thoughts are not your thoughts," He was speaking of the personal, unregenerate man. But the words, "All that is mine is thine" give to man the privilege of filling his mind with the thoughts of God's own mind, perfect thoughts partaking of His nature. The mind of man should not be debased by using it for idle or evil purposes. As we bless and cultivate our gift of discrimination it will increase more and more, and our mind will automatically sift out and reject evil. Also the more we think God's thoughts after Him the more we shall make His ways our ways, putting His thoughts into practice. We shall grow to be doers of the word and not hearers only.

Each morning, through God's grace, we can have a new mind and make a new beginning.

God is universal consciousness, present everywhere, comprising all divine ideas. By recognizing Him as any one of these ideas and allowing our attention to dwell upon it, we become one with it; so if we think of Him as the Spirit of purity in its perfection, this helps us to realize our own innate purity of mind and soul, and the next step after realization is revelation. As we become one with Him in consciousness, inseparably blended, we accept His pure nature as our own and behold ourselves expressing Him. When we become conscious of the universal purity of God it works won-

ders for us and for the world. "Blessed are the pure in heart [and mind]: for they shall see God."

Hidden under many layers of personality is the divine presence, the Holy Spirit, "Our Father who art in heaven." This presence when recognized and invoked comes to our aid to eliminate from our mind and heart all the damaging grit of yesterday. We become conscious of God's purifying presence as we pray:

This day, let that mind be in me "which was also in Christ Jesus."

No money is required to install this new mind. It is free, only awaiting acceptance. It responds according to the depth of feeling with which the desire for a new mind possesses us. Sincere desire and our acceptance are all that God asks of us prior to offering us a new mind each morning. Like the Psalmist we can "take the wings of the morning" and start with a clean mind and heart each new day by simply accepting a consciousness of God's pure presence within us. An effectual way to accomplish this is to say:

Lord, I do give Thee thanks for Thy presence within me.

As pure oil prolongs the life of our motor, so do pure Christlike thoughts preserve our body temple and make it a fit place for God to dwell in and man to serve in. Every evil suggestion should be met with

Get you behind me; you are beneath me as a child of God.

Thus do we make use of the gift of discrimination planted in us in the beginning: our free will to choose. We know that Christ is with us always, inspiring us to choose aright.

An alliance of the faculties of love and wisdom brought into mutual agreement constitutes an effectual

purifier, and if every thought and act of ours is first submitted to and filtered through this spiritual alliance we cannot go wrong or displease God. These allied forces are to our mind as is a cleansing bed of sand to impure water, which allows only pure water, clear as crystal, to flow through for man's use. Calling these faculties daily to our aid with a deep, heartfelt desire to give expression to them, we shall find ourselves conducting our life in harmony with divine law; provided always that we are willing to make a fresh start every morning by banishing the mind of yesterday. We shall then neither give offense nor take it. We accept the peace of mind that Jesus bequeathed to us.

The purifying presence (consciousness) of God is capacious and mighty to gather into itself every seeming cause for worry or fear that would destroy harmony of mind and disintegrate the body. If allowed to have its way with us this presence will restore the soul to a sweet, smooth-running, frictionless condition in which we can rejoice daily, for in His presence is fullness of joy. Unrighteousness is swallowed up of righteousness, mortality is swallowed up of immortality, and the former things are not found nor the place thereof. It is as if a bucket of muddy water had been cast into an immense ocean to be distilled and drawn up into a rain cloud and then poured out as pure water upon the earth. Try as we will we cannot find that dirty water in the ocean. Impurity has been swallowed up of purity. To cast our burdens of fear and distrust "upon the Lord" is to cause just such a thing to happen. Spirit floods our whole being with its purifying influence and blots out all unlovely, iniquitous thoughts.

"Be not fashioned according to this world: but be ye transformed by the renewing of your mind."

Give Your Men Hope

BY LUCY WATSON

I AM IN A port of embarkation this year. Soldiers and sailors swarm in the streets, often in the company of relatives who have come to see them off. Most of the groups that pass me are gay, spirited, good-natured. The spirit of patriotism and high adventure is in the air.

Just this morning I met a soldier and a young girl walking hand in hand through one of the narrow, alleylike streets. They did not see me though they looked straight at me. The girl had a rose camellia pinned to the lapel of her navy-blue coat, and her eyes shone so that I felt the actual impact of her emotions. Her lips smiled, and she walked with her head held high, as though she were trying to touch the blue into which the boy's wings would soon take him.

The boy, tall and clean and straight, his grim young mouth relaxing, drew the girl's arm through his. His eyes never left her radiant face.

"You'll be back," she said, "sooner than you think. We'll have some wonderful times!"

I felt that they would have some wonderful times.

My heartbeat quickened, I walked on. I wanted to say to the girl: "You're doing all right, little lady. Keep your eyes shining, your lips smiling, your shoulders back. Give your man hope! Make him see that there will be a future for him in the land he helps preserve."

As I turned the corner I almost bumped into a man in uniform with his arm through a woman's. He was an older man, with a maple leaf on his shoulder,

and the woman was evidently his wife. She would have been pretty except for the fact that she had been weeping so much that her face was devastated. Her nose was red and shiny, her eyes dark and wet, her lips tremulous. In vain the man was attempting—and he was actually embarrassed—to comfort her. In an almost hysterically high voice she kept reiterating: "I'll never, never see you again. Never again."

I walked on, saying a prayer for the distraught woman, begging God to comfort her and to give her the courage and wisdom to realize that she must give her husband hope before it is too late. I wanted to say to her: "You love him, I know. You'd gladly give your life for him, but you are actually withholding from him what he needs most—hope. The picture of you that he must carry with him is that of a sorrowful woman with tear-brimmed eyes carrying a soggy handkerchief. In his hours of trial that picture is bound to flash into his mind and make him a little heartsick. Even when he might feel some uplift of spirit, he is tormented by your certainty that he will never, never return home."

It is true that the war will mean casualties, but no man should have to die more than once.

"Cowards die many times before their deaths,
The valiant never taste of death but once."

Those famous lines have no direct bearing on the morale of the outstanding men of our fighting forces. But it does have direct significance for the families of these men who have not enough faith to give their men hope. Envisioning your man in death from every weapon of war you can think of is playing into the enemy's hands.

Are you a victim of the "war of nerves"? Don't let it get you.

One of my young friends wrote me this morning one of the most pathetic appeals I have ever had. She said: "Since Bill went away our whole household is miserable. It is all due to Mother's attitude. Mother is not herself. She sits all day long, her ears glued to the radio, waiting for news broadcasts. No matter where a battle rages, in any part of the world, Mother imagines Bill may have been sent there. She sees him being bayoneted, under fire, the victim of poisonous gases! We've told her that everything isn't going to happen to Bill; but she says we are heartless to talk as though Bill were perfectly safe. She has lost all interest in cooking—remember her delicious meals?—and she never invites people in any more. If they come, she babbles on and on about Bill, telling even strangers that she has a son in the army that she'll never see again. What can we do about it?"

Mother is the one who will have to do something about it. She is a victim of a war psychosis and must be made to see it. Tell her, I would say to my young friend, that she is in exactly the state of nerves the enemy would have her be in. If all mothers were like her, we should have a speedy peace—at any price. But I think Mother will come to her senses. She will get back to her household tasks. She will have homesick soldiers and sailors in to eat her good cooking. She will raise money for war stamps and bonds. She will join organizations made up of just the sort of mothers that can bring up fine specimens of manhood like Bill. In a little while perhaps she will have mustered enough "hope" of the ultimate successful outcome of her country's efforts to give of herself to its service.

Mother is a victim of self-pity. She has lost hope temporarily. And because hope is much like faith and

must be engendered within the individual's soul by the individual himself, it is difficult to help unless the person desires to be helped. Hope must be part of the person's spirit: it is not something to be put on and off like a garment.

First of all we must ask Mother to put Bill in God's hands. She cannot follow him over the face of the earth, but God can. She cannot be near enough to comfort him in the dark days that may come, but God can. She cannot even give him hope in her present mood, but God can. Having placed him in God's hands, she must then look to herself.

It seems almost incomprehensible to me that any person in this United States today should feel that his part in the defense program is not important. If the men building airplanes and ships were to cease their best efforts, the democracy would perish. On what do these men build? On hope, the most dynamic force in times of stress, hope that their work will bring an ultimate and perfect peace.

Hope looks beyond the present to the future. Peace must follow every war, and winning a just peace is, after all, the ultimate concern of all of us. To win the war and lose the just peace is unthinkable. Never were more hopeful words uttered than Lincoln's famous lines:

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

Probably Lincoln never foresaw that we should literally have to make peace "with all nations," nor could he have realized that one day we should bind up not only the nation's own wounds but the world's wounds. Nevertheless he held a just and powerful hope that it could be done.

We have no choice but to win this war, and by winning the war we do not mean merely winning battles. Again Lincoln's words echo prophetically down the ages—the present significance is nothing short of startling:

"I always feel inclined," he says, "when I happen to say anything to soldiers, to impress upon them the importance of success in this contest. It is not merely for today, but for all time to come that we should perpetuate for our children's children that great and free government which we have enjoyed all our lives."

The importance of success! On success in Lincoln's day hung the hope of a nation; on our success in the present day hangs the hope of the world. Without hope millions will live in wretchedness.

There is also a present warning that we may well take to heart in the further words of Mr. Lincoln: "Still, let us not be oversanguine of a speedy, final triumph. Let us be quite sober. Let us diligently apply the means, never doubting that a just God, in His own good time, will give us the rightful result."

If we are honestly hopeful, we can also be patient. The young woman with the camellia on her coat, the wife of the major with her undried tears, the mother of Bill with her worries—all of them and all of us must face the future with hope. With hope in our breast, we can wait for God, in His own good time, to give us and our men at the front the rightful victory.

Use Your Lamp

BY GRACE IRENE CARROLL

IN EXODUS 10:21-23 there is an account of one of the plagues of Egypt. We read that Moses stretched his hand toward heaven, and for three days there was thick darkness over all the land of Egypt, "even darkness which may be felt." We are told that it was so dark that no one saw anyone else or arose from his place during all that time. Then the account goes on to add: "But all the children of Israel had light in their dwellings."

Have you ever thought of God as light? There is good authority for so doing. In many places in the Bible God is spoken of as light. Jesus said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." And in John 1: Jesus is spoken of as "the true light, *even the light* which lighteth every man, coming into the world." Also we are told that "God is light, and in him is no darkness at all"; while in Revelations we find these words: "The city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb." And again, "There shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light."

But what let us ask, is light? Physics defines it as a form of radiant energy. White light, we learn, is a composite of the series of colors from dark red to violet that we know as the spectrum, each of which has its own rate of vibration. But we now know that the

spectrum extends beyond the violet rays at one end and the dark-red at the other to rays that we are unable to cognize because of the limitations of our physical sense organs. It need not surprise us to be told that our range of vision is limited. All our other senses are likewise more or less limited to our material needs and uses. It is well known that the dog's scent far surpasses man's in sharpness; that the eagle's vision outdistances ours many times, and that the deer's hearing is very much more acute that ours.

The fact is that we can respond only to those sights, sounds, and scents to which by nature we are attuned. Why then should we cavil at the idea that there is "light" brighter and stronger than sunlight, the highest light that we are now able to sense? That there is a higher "light"—self-luminous Spirit—the texts previously quoted make plain. In the account of the creation in Genesis we are told that in the beginning, when darkness was upon the face of the deep, "the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." This was on the first day of the creation; but it was not until the fourth day, according to the account, that God created the sun, moon, and stars. That is to say, self-luminous Spirit came first, and the physical light of the material sun, moon, and stars afterward.

Have you noticed that all the old paintings of saints and saviors represent them as having an aura of light around the head? It was a crude way of trying to picture the spiritual reality of a divine radiance emanating from the person. Saint Paul at his conversion was flooded with a bright light that shone above his pathway with a luminosity so intense that it blinded him. "Suddenly there shone round about him a light

out of heaven," says the account. A voice was also heard speaking to him, something mysteriously above and beyond mortal explanation. When Moses came down from the mount after talking with God, his face shone with such a blinding radiance that he had to veil it; for "the children of Israel could not look steadfastly upon the face of Moses for the glory of his face." They were physically unable to look at him, so dazzling was the brightness of his countenance. At the Transfiguration the raiment of Jesus "became glistering, exceeding white, so as no fuller on earth can whiten them." The Israelites on their journey through the wilderness were led by "the pillar of cloud by day, and the pillar of fire by night." And many other incidents throughout the Bible testify to a brighter light than mortal eyesight ever registers. All of which goes to prove that Spirit is radiant.

On the "Responsive Service" page of *Weekly Unity* for November 1, 1941, the question is asked "What is meant by the statement 'God is light'?" And the answer says, "In the mental world light represents clarity of vision, intelligence, understanding, or wisdom, according to the degree of its manifestation. The inability to understand life and live it intelligently and fully is at the root of man's shortcomings." Really to benefit by the light of God then each one must experience it for himself. It is light or understanding through direct perception, through personal realization or illumination, that opens our eyes to Truth, making unnecessary any argument or justification. When we really see we know—and we know that we know—irrefutably, uncompromisingly, absolutely. This light has flashed on our inner consciousness and we are God-enlightened. Realization is a state of mind that

transcends the boundary line of reason and mortal explanation. It is an unfoldment of the higher light in us, the real self of man. No amount of ritual or ceremony ever opens up for us this light from the eternal and imperishable; and it is hopeless for anyone to try to impart the understanding or experience from outside. Only for those who are pure in heart and spiritually awakened does it shine. Only by strong desire for the Truth and an ardent seeking after the divine can it be realized. The Bible says, "Ye shall seek me, and find me, when ye shall search for me with all your heart." When our whole being becomes calmly attuned, we are flooded by the effulgent light of God, that invisible essence which is the boundless sustaining power of the universe. We not only perceive and absorb the light, but we ourselves likewise become radiant. For we radiate our spirituality in proportion as we ourselves receive and absorb the radiance from God. H. Emilie Cady says in *Lessons in Truth:* "That Christ lives in you, Spirit itself must make real to you. Teachers talk about the light, but the light itself must flash into the darkness before you can see the light. . . . each man must for himself wait upon God for the inner illumination which is lasting and real." And again she says, "We are . . . to be still, and let the Sun shine on us right where we are. . . . We do not need to grow ourselves, only to let the Sun 'grow' us."

But how does this knowledge benefit us? What use can we make of it? For we want always to utilize and make practical our faith in the unseen. Probably each of us needs light on some problem—of health, personal finances, or just the ordinary everyday difficulties. Well, to begin with each of us must make use of his "spiritual lamp" to quicken his consciousness

of God and thus make His presence more effectual. And when I speak of the "lamp," I mean concentration of that inner light which shines for all who will seek for and use it. Perhaps our problem is one of health. It is quite generally conceded that light is promotive of physical fitness. It is, in short, a necessity of light. Without the actinic rays of the sun neither animal nor vegetable life could subsist or flourish. Medical men now give light treatments for many physical ills. Concentration of the higher light, the "spiritual lamp" however may be many times more effectual, because we are connecting with a mighty source of divine energy, and a spiritual quickening and regeneration is sure to follow.

Every chronic sickness is merely the result of inveterate wrong thinking. We fail to improve mostly because we live in the consciousness of our particular imperfection. Removing thought from the material body to the finer spiritual body or real self, by concentrating on the inward light, has a curative tendency. The "lamp" must be turned on in its full intensity and power. A dim light works no healing miracle, whereas a luminous knowing is the sure prophecy of healing. When the effulgent light of Truth acquires its full expression in us, we become conscious of our divinity and capable of all things. "God is my health, I can't be sick," says The Prayer of Faith. And Paul exclaims, "I can do all things in him that strengtheneth me." What we should realize is that we are inherently perfect now, one with the Father, and have only to manifest this inherent perfection. Fifteen minutes a day with our "spiritual lamp" will do wonders for any ailment that is obscuring our perfect health.

Or maybe our problem is a financial one. How can a

"spiritual lamp" treatment help that? By helping us to realize God as our supply, our living substance. Nobody's supply is a mere matter of dollars and cents gleaned laboriously in the sweat of his brow, dependent upon his earning capacity, his job. Supply on the contrary is wholly from God, a conscious or unconscious drawing from the invisible universal substance. It is the outward manifestation of an inward state of unity with All-Good, a covenant of faith between us and the true, if invisible, substance. By attuning ourselves to the infinite supply we learn to manifest abundance, that is all. By using our "lamp" or light of spiritual oneness with All-Good we learn to identify our desires with infinite supply and to open the channel through which things may flow to us. The light is not a weak or uncertain force; nor should we seek to manipulate divine substance to trivial ends. God's riches are an inexhaustible reality, and they are controlled by Christ in the midst of us, the divine light. That light is just as capable of drawing needed things to us as it was capable of demonstrating loaves and fishes for Jesus two thousand years ago. It can illumine the path for us in all the many and varied ways that our present-day needs and environments may call for. There are no limits to its power. We may all use it to help ourselves. Directed by Truth, the lamp of Spirit brings us every blessing, be it a loaf of bread, a new coat, or a full purse. "All things whatsoever the Father hath are mine" *now.* Begin now to let the spiritual lamp help you demonstrate them.

To be physically and mentally reinvigorated, rejuvenated, restored, we need to connect regularly and faithfully with this mighty source of spiritual energy, the light of God, which we are familiarly designating

as our "lamp." We need to sense the unseen Presence and feel its invisible radiance streaming over and through us, warming, comforting, resting, and healing us in every nerve and cell and fiber and tissue. It is mighty to strengthen, renew, rebuild, and restore. It is a reality. God *is* light; and "I and the Father are one." The quiet affirmation "The Spirit of truth now illumines me" hastens and assures the demonstration. If we are sufficiently serene, patient, and faithful, we reap a reward of spiritual quickening and uplift that is beyond words. Then and only then are we able to radiate to others. For when the radiance fills us it cannot be penned up but must flow through us to others. "I can of myself do nothing," Jesus said. But being first filled with the light from above, He was able to diffuse it to all with whom He came into contact. So it is with us when we are filled with the Spirit of God. "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" is the command.

By means of our "lamp" we get discernment to see and strength to do the will of God. We learn to distinguish between a desire for the good opinion of the world and the approval of our Creator. And we come to set our heart, not upon the pearly gates and golden streets of some future heaven but upon the warm inward assurance of our Father's "Well done!" in all our daily business. In this present day there is a pressing need for sanctuary. In the very air we breathe come messages heavy with the brutalities of war and oppression, bringing to us a contagion of worry, fear, and insecurity more hurtful and insidious than brute force. To turn from these thoughts of world inharmony, which so exhaust our fortitude, means shutting

out the temporal while we find a longed-for inward repose and serenity in the knowledge that a higher wisdom still protects and blesses us.

Shutting out temporal affairs and resting beneath the "lamp of Spirit," we may wander in the green pastures of quiet joy, beside the still waters of inward peace. Every resolute person has within himself a secret source of life, happiness, and energy far too seldom tapped; but once discovered, it is an inexhaustible source of spiritual refreshment and light. Meditative solitude brings a rich reward. Sanctuary is not a question of creed, dogma, ritual, rites, or temples. These are always secondary, a means to an end only. Communion, getting in rapport with divinity and being comforted by the light of God, feeling the Presence, this is the need of the tired seeker who would find peace.

Oh, use your spiritual lamp of Truth! Let your life be like a flower, its face forever turning toward and following the sunlight. The blossom may be a tiny thing, unseen perhaps and unacclaimed; yet while it opens its heart to the light, it will continue to hold in its chalice, as in a cup, some permeating quality of ineffable sweetness and beauty and to radiate its haunting fragrance to the world. Even the careless passer-by will be halted, compelled to pause and wonder; and seeking to discover the source, he will become conscious in some measure of the light, and be himself led to it, entering into the place of everlasting gladness.

O light divine, illumine us! O radiance, shine on us and through us! O beauty ineffable, in Thy loveliness may we in unfolding ourselves also refresh the world with Thy sweetness! Thou art our light!

None Liveth to Himself

BY FRED A. BARROW

SAINT SIMEON STYLITES some fifteen hundred years ago built for himself a stone pillar, some sixty feet in height, and upon its top he lived for about thirty years, never descending to mix with his fellow men. A ladder enabled his disciples to bring him the necessities of life.

Jesus, his Master and ours, did not segregate Himself from mankind. He remained on the ground and went about among His fellow men teaching them good and doing them good, helping them.

Simeon was among the world's foremost "isolationists." Christ was the greatest of the world's cosmopolites, mingling with men of different cultures and religions, instructing all alike in the ways of the kingdom of God.

It is not good for any man to live unto himself, and it is not good for any nation to live unto itself. This universe, of which our planet is but a part, is a unity, as the word itself implies, and each part of it—from the farthermost star billions of miles away to the grain of sand lying at the bottom of the deepest ocean—exercises its influence in greater or lesser degree to promote order and harmony in the universal whole. Upon the sun, ninety-two million miles away, our planet Earth is dependent for its light and heat, and spots upon that distant star affect weather conditions upon this planet. And circumstances benignly or otherwise affecting peoples in one part of our world must and do affect in greater or lesser measure but assuredly

in some measure, the whole of mankind: prosperity or adversity, peace or turmoil, happiness or misery, slavery or freedom, oppression or liberty cannot affect one country on our planet without affecting all countries in some degree.

"None of us liveth to himself," as Paul so well said. The nations of the earth are not independent but interdependent, and persons who advise, "Let us keep to ourselves and let other nations get along as best they may and in their own way," are extremely short-sighted. Their vision is impaired, they fail to recognize the unity of God's eternal universe, they refuse to take cognizance of universal law and would blindly transgress it and, sinning, invite the consequences of sin. "Sin is the transgression of the law."

Isolation in a unified cosmos is impossible. No man can isolate himself completely from his fellows, nor can any nation isolate itself from the family of nations. Attempts to do so must prove disastrous, for they are in defiance of the law of the universe, which is the law of unity, which is the law of God. What affects the part must in some degree affect the whole, and the part cannot isolate itself from the whole or attempt thus to isolate itself without detriment to the whole. Neither perfect nor permanent isolation is possible of achievement. The universe has no boundaries, and although we may make arbitrary lines of demarkation, and set one thing here and another there, we have not isolated them from the universe of all things; we have only moved them, and they are still under the regime and influence of universal law.

From the Bridgeport, Connecticut, Evening Post of January 29, I quote part of an editorial that is pertinent to my theme:

"There is one moral law in the universe. . . . It may have many names, but only one meaning—the Power not ourselves which makes for righteousness. Wherever man is found, be it in the primitives of the jungle or the sophisticates of cafe society, this law is heard from. Great nations do not escape its compulsions, though they may pretend it has been superseded by man-made modern arrangements. . . . The moral law —and it needs no stricter definition—is universal. If there should be found intelligent beings on another planet, they will be cognizant of this law, even as they are of gravitation."

This moral law indeed is an efflorescence or flowering of the law of the universal Spirit that we name God; and when we obey it we benefit by its reward, and when we disobey it we are penalized; and the reward or penalty does not affect one individual alone or one nation alone but all men of all nations. A watch perfect in all its parts will keep perfect time, but a watch with only one part imperfect will not function efficiently; and a single instrument out of tune or badly played in an orchestra will mar the harmony of the whole ensemble.

Said our Master, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." The inhabitants of the earth constitute the meal and the Spirit of God is the leaven, and this leaven is at work to make mankind wise, loving, considerate, just, charitable, progressive, healthy, and happy, to make mankind wholesome. But it takes time for leaven to work, and its uplifting power is not yet felt in every part of this world of men. But it is there, and eventually the whole of mankind will be beneficially affected by it, and then

the kingdom of heaven will be very near.

A man or a nation may say that the Spirit of God shall not prevail, but such talk is foolishness. For God's Spirit always has prevailed and always will prevail, and no segment of the human race can so isolate itself as to be impervious to its power for any great length of time. God is everywhere. As the Psalmist has said,

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?"

A man cannot isolate himself from his fellow men, nor can he isolate himself from the Spirit of the universal God. He cannot do either of these things, even as he cannot isolate himself as regards his material body from the universal law of gravitation. We are in this universe, we are parts of this universe, we are subject to both spiritual and physical laws that are universal, and we cannot escape the power of these laws—because it is impossible for us to get out of the universe. How foolish then for any man or group of men or for any nation even to consider the possibility of isolation.

We cannot isolate the effects of our actions or even of our thoughts. When actuated by the Spirit of God we entertain thoughts that are good and true and constructive—though we may not give voice to them—we are building an impulse that must affect in some degree the world of men and of events, and that for good; for all thoughts are radiant, proceeding away from ourselves to impinge upon other human minds or spirits. When actuated by this same Spirit we perform a constructive or kindly deed, we are contributing to the good of the universe. No thought can remain "at home," and no action is limited in its effect to our immediate environment; it is a link in a chain. What I think is the result of what other men have thought,

and what I do is the result of what other men have done, perhaps recently, perhaps ages ago; in short, all thoughts are predicated upon bygone thoughts, all actions upon bygone actions.

Groups of individuals forgetful or heedless of the ties that bind them to a common humanity strive to segregate themselves, perhaps according to race, perhaps according to nationality, perhaps according to religion or creed, for their own selfish reasons rather than for the good of humanity in general. Disregarding the fact that

"The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein,"

and thinking themselves superior, they hold aloof from the mass of their fellows or even learn to scorn them. Thus they transgress that law of unity which is the law of God, and sooner or later they inevitably reap the consequences of their transgression.

We who in the name of God, Christ, and humanity devote our lives to human service in general, no matter in what sphere of action, best serve ourselves. Isolationism pays only in spurious coin, and not for long. Christianity, which is the highest form of cosmopolitanism, pays in benefits abundant, rich, and lasting, and those benefits accrue to all men everywhere.

The Spirit of God guides our thoughts, preserves us from narrowness of view, leads us into the way of all Truth, directs our actions, establishes us in the path of progress, and impels us to acknowledge our common humanity. Therefore we strive to benefit humanity by establishing upon this planet the kingdom of heaven, this kingdom in which all men will give loyalty to God and to Christ, and in which peace and progress and happiness will be established forever and ever. Amen.

To My Son

BY PAULINE DEMPSEY

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I WISH THAT I could place into words my hopes for you, my dreams of your part in the world of tomorrow.

Within you are the great possibilities that lie in the acorn. You have the capability of growing, succeeding, and improving until you become like the mighty oak, which comes forth from the acorn, giving to the world its beauty of leaf and bough, restfully casting its shade on those who seek its cooling breath in summer heat, and, as the years come and go, becoming greater in strength, stancher because of its steady endurance.

Be not like small oak trees that are content to remain in the dwarf stage, not striving to put into action that great living force that lies within you, but bring forth its possibilities to benefit the world.

Remember, it lies with you to make or to mar your own life. You must constantly strive to climb greater heights, putting forth your best efforts, even in small matters, and when success crowns each step, be grateful even to the point of being humble. Flaunt not your gain before man, for false pride is vain, and vanity profits a man no good thing. Nothing is gained without the spirit of Christ in our life, for "the Christ" stands for life, love, and Truth; therefore walk in the shadow of your God with a humble heart, and remember these words: Every spot is holy ground, every task a sacred duty, every service a sacrament.

Be the master of your destiny and the captain of

your soul. Go forth each day, striving with the best endeavor that you have to give. Let this thought, *"I am successful in everything that I do,"* be more than mere words, for the I AM in you stands for the Christ consciousness, which never fails. If you, in confident trust, will acknowledge Him in all your ways, He will lead you in all your paths. But should failure come, be a man, scorn all pretense, stand up before the tribunal of despair, and declare that nought but good comes from every experience in your life.

I hope and pray that I may walk with you along the highway of life, watch over you, aid you, glory with you in your successes and your joys, soothe, strengthen, and comfort you in your trials, and disappointments.

To be successful in the small things is the best and surest way to win success. In the great ocean with its millions and millions of drops of water, each drop is necessary to make up that great expanse. So it is with yourself. Each new achievement, each new endeavor, leads to the heights of perfection and to the completeness of life's purpose. Do not fear to stumble, for the bumps of life oftentimes teach a better lesson than anything else could do.

I feel certain that you will not disappoint me in my hopes for you. I know that you will strive to justify the faith that I have placed in you, not only because you are my son or because I am your mother, but because God has given you to me that I may mold and shape your life with tender care so that you will be true, useful, and manly, with strength of purpose, purity of mind and heart, steadfastness of thought, and power of spirit, that you may with keen perception live your span of life and fulfill the high purpose for which you were created.

God has given you a perfect mind with which to govern your life. It lies with you to improve it, and to use it in the best possible way. You have been taught right from wrong; by heeding this teaching you will avoid pitfalls and temptations that lead to wrongdoing, for sinful things come garbed in many cloaks and under many guises. It is better to turn back out of sin's way than to go ahead and suffer, for no real pleasure is derived from evil. Regrets and heartaches are the fruits of sin.

Live and strive to be the noble lad that your mother knows you to be. Be honest, upright, and true in your dealings with man and the world. Be so fair-minded and just that you will not want to stoop to mean, petty things, even though you find it necessary to shoulder the burden of someone less fortunate.

Keep your mind and body clean and pure, for your body is the temple of the living God, made by His hand. Keep it sacred, as you would keep sacred God's material church or temple of worship, which is made with stone and mortar. Therefore, do not misuse your personal temple, for hear the words of our Lord: "Thou, Father, art in me, and I in thee." Your mind is God's mind; therefore guard well the door of your thought. Let only good thoughts enter; for "as he [man] thinketh within himself, so is he."

You are one with the ever-present living God. Your birthright, which is at-one-ment with Him, gives you the divine right to sonship, and the beautiful thought here is that God trusts you, loves you, protects you, and guides you even more than I, your mother; and I love you deeply and dearly.

Right thinking creates the desire for right living and right living creates nobility of character, stamping

you as a true gentleman, giving you prestige, power, strength, and ability to win your right place in the world.

Take your place in the new realm of manhood with the firm conviction that you will do your utmost to brighten the niche that is yours.

Learn to smile, to speak words of cheer and encouragement. Learn to use the powerful law of love. For these things are like the sunshine that routs clouds of doubt, hate, malice, misery, and woe, bringing peace, joy, and a happy desire to strive anew. Be a savior of souls in spirit and practice, if not as a profession, for Jesus did not come to save the righteous but sinners.

Love begets love, hate begets hate, and your choice between these two is your own. As I write this I do not think of you as only my son, but as an individual in your own right: a true likeness of the Son of God fashioned over God's all-perfect mold. Therefore I respect and honor you, standing on the threshold of manhood, eager to take your place in the throbbing world and to do your life work.

Remember this as my promise to you: I shall stand ready to serve and help you in every way that I can. Feel free to bring to me your joys, your sorrows, your successes, and your failings. I shall always understand you, rejoice with you, comfort you, and bless you, and I pray that the love of God will be strong enough in you to heal the hurts that your world might bring you.

In closing this, my heart's truest wish and best inspiration to you, my son, I consecrate you to God, your Creator, your Teacher, your Saviour, that you may give your noblest to the world, and learn life's fullest joys through service in the Master's name. May God bless you with His richest gift, a perfect life.

The Law of Prayer

BY JAMES A. BINGHAM

Part Two

HOW THEN SHALL we approach God, the principle of life, in order to solve to our own satisfaction the innumerable problems of life that daily beset us? It is necessary to get firmly fixed in mind the fact that every inharmonious, limited, negative, destructive thing in the world has been created by man in his ignorance of how to use the God principle, in his ignorance of the truth that he possesses this wonderful power, and finally in his utter ignorance of the truth that every thought of his mind, every word of his tongue, and every action of his life creates after its kind and that his environment, whatever it may be, represents with mathematical exactness the dominating tendency of his thoughts, words, and actions. Therefore man should be fair enough to accept the blame for his own folly and cease the cowardly habit of blaming everything on one who is purer than to behold iniquity or to be conscious of limitation of any kind.

Since it is not possible for God to create any negative thing or condition, it follows that all the ills that appear so real to the human mind or consciousness must have been brought into existence by man himself.

Of course man cannot really create anything, but he has a directing power that determines how the God principle shall be expressed in himself and in his affairs. This directing power is "recognition." If man recognizes the God principle as life, health, strength,

peace, power, plenty, and the like, it will produce just those things for him. If he recognizes it as the author of evil, then by the law evil must be produced for him. But it is very satisfying to know that since evil could not have originated with God and since outside of God there is no real thing in all the universe, the evil cannot be a permanent unchangeable thing or have any reality in divine principle.

God is omnipresent good, therefore there is no place in all Being for evil. With photographic accuracy the God principle throws out upon the screen of individual consciousness an exact representation of each individual's thoughts, words, and works, which are its actuating and directing cause. Therefore if the picture does not please, it is clearly absurd to blame the God principle rather than the actuating cause.

I hope the point will not be missed here that it is worth all the evil and mistakes man has produced to discover the fact that he has absolute control of the creating principle, as is proved by the existence of all the negative things in the world that God consciousness never could produce.

This conception naturally suggests the advisability of a careful study of how results are produced at all; then when we have grasped the principle we shall readily understand how to produce desirable results only. Also that undesirable results can be changed to desirable ones by reversing the method of using the power.

It becomes necessary here to reconstruct the prevailing idea of what constitutes prayer, because we are told over and over again to pray, believing that we have received. "Thou shalt also decree a thing, and it shall be established unto thee." Now if we believe that we

have a thing it is obviously foolish to ask that it be given us. Our prayer instead will be a thanksgiving to God in the form of an acknowledgment and recognition of the fact that we have already received.

Before we can understand how to pray intelligently we must understand not only our relation to the God principle but also our relation to conditions and things in the outer material world. Man was created after the image and likeness of God. This has no reference to man's physical aspect; it means that we are endowed with Godlike attributes or qualities that, properly used, will do for us on our smaller individual scale exactly what they do for God on His cosmic or universal scale.

This being the case, by the use of his God-given faculties—mind, volition, will, and inner vision—man holds the same relation to the world of things and conditions below him as God does to the universe. This conception gives man an infinitely grander idea of his divine origin, powers, and responsibilities than does the old dogma of self-depreciation preached for so many centuries.

God is the universal principle of goodness, rightness, wholeness, and perfection. Man is the same principle individualized or localized. Here is meant of course the real spiritual or immortal man, who lives, moves, and has his being in the God principle, possesses Godlike attributes, and is in short the God of his own world and environment.

"I said, Ye are gods,
And all of you sons of the Most High."

A very casual study of the Bible confirms this statement. In the 1st chapter of Genesis, the 26th verse, we read that God gave man dominion over all the earth, the fish of the sea and the animals of the earth

down to the smallest thing that creeps, and distinctly told man to subdue the earth; that is, make it and all that it contains subservient to his wishes.

Surely here is convincing authority that man did and does possess the power here indicated. Why is it then that with this wonderful power at his command man is subjected to the dreadful experiences that are so real to his mortal consciousness? The answer is simple enough. In wireless telegraphy it is the law that the sending and receiving instruments must be synchronized; that is, both instruments must be tuned to resonance with the same frequency of vibration before any communication can take place between them.

Now the same law governs the relations of God and man. Man is dual. He has a spiritual part that is ever in touch with God, the great universal Spirit, and a material part that is only in touch with the outer world and that can never hold direct converse with God. So when the mortal or material man attempts to reach God with his prayers he only registers his prayers on the sensitive creative substance within himself, which by the law of its nature immediately proceeds to bring into manifestation in the outer world the conditions and things impressed upon it. Thus it is that man is the creator of all the evil from which he suffers.

Perhaps it will be asked, How do you know that it is the mortal part of man that prayed? Well, the very character of the prayer indicates the author. Only the mortal mind can be conscious of evil. When a man prays for relief from all kinds of evil things and conditions, he is impressing the creative consciousness within himself with a picture of evil things. Under the law the creative consciousness must reflect back into the mortal mind the same evil greatly increased.

Man is constantly trying to send prayers or messages from an instrument of low, coarse material vibrations to an instrument set to vibrate on the highest possible spiritual level, a thing impossible.

On the other hand, if man will teach himself to pray from his inner, immortal, spiritual self, he will come at once into the presence of the divine creative principle of life and his prayers will assume a different tenor entirely from those of his mortal self.

The spiritual man knows nothing of evil. He is the individualized Spirit of God, and his prayer is a song of recognition and praise, the soliloquy of a jubilant soul beholding the greatness of God and entirely oblivious of man-made limitations.

It is only the Christ, the spiritual man, that can enter the kingdom of heaven. The objective mortal man can never enter there, but the immortal spiritual Christ man imparts heavenly gifts to the mortal.

"But thou, when thou prayest, enter into thine inner chamber and . . . shut thy door." This means: withdraw yourself from the contemplation of all objective sensations, turn your whole mind within yourself, and try to "sense" the invisible spiritual part of you. Thus will you come in touch with God, and as Emerson says, "when you know God you will not beg."

(TO BE CONTINUED)

You Help Someone You Know
When You Give to the
USO

Parents' Question Box

BY ZELIA M. WALTERS

Question. A mother writes that her four children, thirteen years old and older, seem to quarrel a great deal. She is so disturbed by the continual bickering that she has threatened to leave home to escape it. Her appeals and admonitions have no effect. She asks what she can do to help restore harmony in the home.

Answer. Practically all children quarrel at some time. So we are not dealing with some shockingly unusual condition, trying as it must be to the parents that observe it. Children in their growth roughly approximate the evolution of the race. Primitive man fought for his life, his family, his property. His foes were storm, heat, cold, wild beasts, other men. With the advance of science and the diffusion of knowledge man should have grown past the place where he would use such a wasteful and expensive method as fighting to attain security. But we need only look at our world to see that man has not learned this lesson. Children coming up through the "cave-man" age of growth snatch at what they want without consideration of others. Self-centered minds cause all quarrels. Given a group of people in a family or community, each one seeking his own way, his own pleasure, his own security, and you have unending quarrels. When nations are thus self-centered the result is war.

Since the cause of quarrels is self-centeredness, the cure is selflessness. The remedy has been before us from the days of old. The Scriptures repeat the teaching in various ways. Christ taught the Golden Rule, which

would automatically end all dissension of every degree if it could be adopted in family or nation.

But at this point I can imagine anxious mothers giving me a reproachful look and saying: "Yes, I know all that. I am aware that selfishness causes quarrels and that if I could induce my children to consider others before themselves all quarrels would cease. But still my problem is not solved. How shall I get my children to stop quarreling?"

Grand generalities are not enough. We must be specific and decide what we can do day by day.

First of all you mothers must not be too greatly disturbed by the bickering. Look upon it as a phase of adjustment that the children will outgrow if they are wisely directed. Do not make threats, as of going away from home. Never appeal to the children to be peaceful for your sake. It seems to me that is always a bad plea. You merely urge them to put mother's selfishness ahead of their own. From my childhood days I recall a mother who governed her children by her sick headache. They must not disobey or quarrel or play noisy games or make requests, because anything that disturbed mother would bring on a sick headache. I need scarcely add that these children had no moral pattern for their lives and no foundation for good behavior. So never say, "Stop quarreling because it disturbs mother." Give them a reason that will measure up to the divine law. And take the quarreling in your stride. If you give them too much attention you encourage the habit of quarreling. Keep yourself poised and cheerful and show a little tactful contempt for the foolishness of quarreling.

Secondly consider whether the children have had examples of quarreling before them in their earliest

years. Children who have always seen their elders treat each other with courtesy and consideration have to break down a real inhibition before they can shout at one another and quarrel in order to have their own way. All such problems really go back to the parents. Do you ever quarrel? Do you ever violently criticize your neighbors? Do you ever grasp for your own rights? Do you ever show resentment when someone else grasps for his rights? If you quarrel to any extent you can hardly expect your children to manifest peace.

Thirdly remember that underneath these surface frictions your children really love one another. If one were threatened with danger the others would spring to his defense, even to the point of laying down their life to save a brother or sister.

After we have adjusted our perspective by considering these things let us think of simple practical ways to apply the cure.

We ought to begin early. The first time the small child assaults some other member of the family with his fists or shrieks out his demands in a loud voice, he ought to be dealt with firmly. Let him know that such things are never done, that the family will not tolerate them; and if he persists he must be retired to solitude where he can shriek only at himself. If we have begun thus early, we shall have few outbreaks of quarreling to deal with as the children get older and their differing personalities clash. They may grow angry and resentful, but they will preserve the outward manner of courtesy. The fact that children are born in the same family is no guarantee that their temperaments will be harmonious. But even if we disagree with others on all points we need not quarrel with them.

Besides this outward conformity to good manners

we need to begin early to teach the real foundation of peace. It is hard to convince a child that "turning the other cheek" works. But it does. The nonresistant person always wins in the end. You might tell the children the often repeated story of the two Chinese men who engaged in an argument, each maintaining his point with tenacity and some heat. An American spectator said, "I should think those two fellows would fight." "Oh, no," said a third Chinese, "the one who strikes a blow admits that his argument is worthless." It is the person full of sound and fury and violence whose stand is worthless. As you talk to the children separately and confidentially, ask one of them to try the nonresistant way. Do not make this appeal while a quarrel is in progress or when one has just ended but at some time when the skies are clear. One mother said something like this: "I want you to know the best way to manage your life. Sometimes you get in arguments and even quarrels. They are costly. [She explained how in examples the child of seven could understand.] Wise people can do better than to fight. Try agreeing with your sister the next time a quarrel seems coming on, and see what happens." After the child sees what happens he is likely to try the nonresistant way again. As one small child phrased it, "Mother, when John was mad I just said, 'Why of course that's right, I'll do the way you want to,' and it just took the wind out of his sails. He didn't know what to say."

And here we come to a point that must be carefully considered. Do not urge a pliant, docile child to give up continually to a domineering child. You do not want to develop cowards or tyrants. Teach the child that on any matter of principle he is to stand firm—but not quarrel. But in minor matters he may give up; and

it is the strong person who gives up and falls in with the ways of others in nonessentials. This sounds like a big lesson, and it is; but bit by bit it may be taught to children, and you will be surprised to see how much of it even young children grasp.

In brief, you may require the children to live in peace because quarreling is bad form. But that is touching only the surface. All your words and examples should go to teaching them to live in love with one another so that they may observe Paul's injunction, "each counting other better than himself."

When grown-up children quarrel, there is not much that you can do directly. You cannot command them to stop. It would do no good. You cannot even appeal to their good manners, for they are probably too angry and self-centered to listen. You yourself must remain out of it. By your own air of serenity you may shame them into silence, but that is not enough. Now is the time to use what spiritual powers you have. Commit each child to God. See in each child the fine qualities that are there. Speak of these fine qualities when you can do so naturally. Vision in your own mind a perfect home where all the members live in peace and mutual consideration despite their diverse individualities. Pray for peace daily and hourly. Pray while the quarrel rages. There is an atmosphere that grows out of such prayer that cannot but be perceived by others. In it your children will grow toward the ideal you have visioned for them.

A man in the right, with God on his side, is in the majority, though he be alone, for God is multitudinous above all populations of the earth.—BEECHER

Declaration of Faith

BY R. H. GRENVILLE

I HAVE FAITH in God, in His all-knowing, all-powerful, everywhere present goodness. I believe that He can and does answer prayer, not merely this prayer or that prayer but every prayer. I believe in Him in each of His divine attributes: as love, wisdom, power, peace, strength, and understanding. I have faith in God.

I have faith in myself, not merely my personal self but my divine self; that part of me which is coheir with Jesus to the kingdom of heaven; that part of me which understands, which loves, which has compassion; that inner part of me which knows God and loves men and which is capable of unlimited expression. I have faith in myself.

I have faith in my fellow men. Although to my personal self they often seem difficult and changeable, I know that this is merely an appearance, that innately they are beloved children of the Father, even as I; that this being true, they are good, respond-

ing to goodness. They too are striving for the perfect expression of the Christ in them. I bless them and serve them as my brothers in Christ. I have faith in my fellow men.

I have faith in youth, in young things the whole world over, in young hearts and young ideas. I love youth and identify myself with it. I believe that the heart, the mind, and the spirit should be and can be forever young. I have faith in youth.

I have faith in beauty, because while love is God's spirit beauty is His face. Beauty everywhere and in all its myriad forms is just another assurance of the intimate nearness of God, of His love for mankind. I believe in the cultivation of beauty in every phase of life. I look for it and rejoice in it wherever it is found. I have faith in beauty.

I have faith in life. I know that life, like God, is eternal; because life is God. I see life as a glorious opportunity, a splendid challenge. To me it is an open door, an untried land. I love life! I exult in it! I thank God that I am alive and that I shall always live. Today, tomorrow, and in the days to come I will go forward and upward in the joy of my purpose: to know and express more of God. I have faith in life.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 6, 1942

UNITY SUBJECT—*Freedom under Law.*

INTERNATIONAL SUBJECT—*The Alcohol Problem: Past and Present.*—In Ancient Sodom.—Gen. 13:13; 19: 23-25; Deut. 32:31-33. In Ancient Israel.—Amos 6:1-7.

13. Now the men of Sodom were wicked and sinners against Jehovah exceedingly.

23. The sun was risen upon the earth when Lot came unto Zoar.
24. Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven;
25. And he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground.

31. For their rock is not as our Rock,
Even our enemies themselves being judges.
32. For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
33. Their wine is the poison of serpents,
And the cruel venom of asps.

1. Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come!

2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: are they better than these kingdoms? or is their border greater than your border?

3. Ye that put far away the evil day, and cause the seat of violence to come near;

4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5. That sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David;

6. That drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph.

7. Therefore shall they now go captive with the first that go captive; and the revelry of them that stretched themselves shall pass away.

GOLDEN TEXT—*The way of the wicked shall perish.* —Psalms 1:6.

SILENT PRAYER—*In Christ I am free from all negation. In the freedom of Spirit I seek and find the good only.*

In the grip of sense consciousness men do not realize that it is possible to be free from it. Freedom comes nevertheless, if not through overcoming the sense nature by the power of the Christ, then through negation; that is, through the reaction that follows unlimited surrender to sense. This reaction is destructive, leading eventually to the death of the body. Freedom through death is the peak of negation and is to be avoided at all cost. Freedom under law comes easily and naturally to him who imbues himself with the Spirit of the Christ.

Sodom (secret intrigues; hidden wiles) represents a concealed or obscure thought or habit of man. Gomorrah (tyranny; material force) signifies a state of

mind that is adverse to the law of Spirit. These wicked "cities of the Plain" are located within man, and before he can come into a realization of the promised "Son" or "Christ" he must consent to a thorough purification of his consciousness from the sins that Sodom and Gomorrah represent. This purification is by fire, and it must be complete.

Trial and struggle do not demoralize a people or an individual. Whether they rise or fall in adversity depends on what they set their hearts upon. The "rock" is the steadfast foundation on which a civilization or an individual rests. The civilization or the individual that rests on a sure foundation withstands all trials and testings. If the basis of the individual and the national life is self-seeking and there is no unity of resolve, the rock crumbles beneath their feet and they go down to defeat. Those who "tarry long at the wine" as well as those who deceive themselves, like children who are without understanding or power of reflection, come in time to bitterness of soul. Those who invoke the Spirit of the Christ and make it their daily undertaking to express it rise up in strength and overcome their trials.

It is said that the English people have been sobered by the war. Among civilians a new era of sobriety has dawned. If we are to "be on the alert" to preserve our way of life and our free institutions, we too must be a temperate people. An abstaining people would be fitted to defend their freedom even better than a temperate people, for those who indulge in intoxicants in moderation are by no means free from its insidious effects. To be able to "take it or leave it" may be fine, but it is finer to leave it entirely alone, balancing forethought of consequences with afterthought of regret and frustration.

Those who live in luxurious ease are especially prone to be tempted to intemperance. The ancient curse "In the sweat of thy face shalt thou eat bread" is seen in the light of experience to be a blessing; for no one can pamper the senses, living entirely for pleasure, without reaping "grapes of gall" and feeling "the cruel venom of asps." Rich or poor, a man must earn his way if he is to have peace of mind and a clean, wholesome life. He must earn all that he collects as the worth of his labor.

The temptation to intemperance and the threat to freedom do not concern the leisure class or "the notable men of the chief of the nations" alone. With equal force they challenge labor that is highly paid and has the ample leisure that the eight-hour workday permits. The threat to national and individual freedom lies where complacency means lack of realization of individual responsibility for all freedom under law. There is no individual freedom worthy of the name except under the law of wholesome living.

The man who is devoted to the ideal of freedom contributes his share to realizing that ideal by being faithfully "zealous of good works," contributing his daily services, whatever they may be, as conscientiously and unstintedly as it is in his power to do, watching himself rather than the clock to make sure that he gives value for value. A high wage should be matched by high-class workmanship and high integrity in the worker. These conditions can be realized only where there is sober, right-minded living.

We can "put far away the evil day" when our manifest freedom will be lost by first realizing individual freedom under law. Everyone is free now to give himself to his ideal. The ideal of the life that is quickened

by devotion to the principles of truth and goodness, the ideal of duty as the measure of divine power that one can exert over oneself for the benefit of all, these are worthy of the choice of all who desire to keep "the seat of violence" far off instead of allowing it to come near.

QUESTIONS

1. What do Sodom and Gomorrah signify, and what is the fire that purifies them?
2. Do trial and struggle overcome a people or an individual?
3. What is the "rock" that supports them?
4. What are the conditions of clean, wholesome living, and how is temperance or abstinence related to them?
5. Is there such a thing as individual freedom outside the law of wholesome living?

Lesson 11, September 13, 1942

UNITY SUBJECT—*The Imagination Fettered by Materiality.*

INTERNATIONAL SUBJECT—*Joseph Sold into Slavery.* —Gen. 37:23-36.

23. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him;

24. And they took him, and cast him into the pit: and the pit was empty, there was no water in it.

25. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

26. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood?

27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him.

28. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31. And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood;

32. And they sent the coat of many colors, and they brought it to their father, and said, This have we found: know now whether it is thy son's coat or not.

33. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces.

34. And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days.

35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to Sheol to my son mourning. And his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

GOLDEN TEXT—*Love envieth not.*—I Cor. 13:4.

SILENT PRAYER—*I meditate on God, and His hand is in all that comes to me.*

In practical life the importance of the imagination is not always recognized. The imagination is one of man's primary faculties, but until comparatively recent times it has been depreciated as a builder of unreality, a waster of time and energy, and an impractical fabricator of dreams. It is all these as long as it is allowed to function negatively through our failure to understand its real nature. Valued aright and kept at its task, it fashions the substance of reality according to the individual ideal.

In this lesson and the two that follow it the imagination is represented by Joseph, the son of Jacob and Rachel. The imaging power is the product of the intellect and the receptive or soul side of the pure natural life in the organism of man.

The intellect clothes the imagination in the vivid hues of man's multiple thought processes (the coat of many colors). Because of these bright colorings, which the imagination flaunts in the face of all his thoughts, his other faculties seem drab and of little worth. Yet they have more power than the undeveloped or undisciplined imaging faculty, and by concerted action can nullify its claims. Joseph's brethren, Reuben excepted, "stripped Joseph of his coat, the coat of many colors that was on him," and cast him into a pit to die.

Yet while the other faculties assert their superior power over the imagination, a power that is more physical than mental or spiritual, they find it too useful to quench altogether. Joseph is therefore sold into Egypt by his brethren. Egypt represents the darkness of ignorance, obscurity. It has a special significance in the body consciousness, and we often think of it as referring to the subjective or subconscious mind. The person who is intensely "practical" may thrust his imagination into the depths of his subconscious mind and refuse to give it play in his conscious life. In the subjective state it is bound within narrow limits and its influence over the man is indirect. Joseph's brethren envied him, but he was worth to them not more than the usual price of a slave.

Through Reuben's intercession, cleverly worded, Joseph's life was saved and he was sent into Egypt instead of being left to die in the pit. The eldest of the twelve sons of Jacob, Reuben, represents faith in its as-

pect of discernment. He saw that the others intended to harm Joseph, and he planned to outwit them and save him; but he failed to keep watch over them, and they outwitted him instead. Faith alone is not enough to restore the imaging power to its proper place in the action of the intellect. The imagination must be developed under strict discipline until it is powerful enough to reunite with the intellect on its own terms.

In the beginning the imagining faculty partakes of the irresponsibility of youth, with which it is closely identified. The lad Joseph dreamed dreams that his elders did not take seriously. The imagination is the mind's playground, and those who practice image forming habitually, understanding and choosing only the patterns that they wish to reproduce, remain young regardless of the passage of time.

The secret of man's mastery of life consists in his choice of image patterns. He does not make this choice before he must. He allows free play to his imagination, and it wastes both his time and the substance of his thought in idle dreams.

Instinctively everyone knows that intellect alone, shorn of imagination, is a barren endowment. Jacob "refused to be comforted," although "all his sons and all his daughters" set themselves the task of diverting him. Imagination however is not easily snuffed out. It remains alive in the subjective mind, serving the "captain of the guard," Potiphar, an officer of Pharaoh's. Set a task and held to it steadily, the imagination works to some purpose. It becomes in time the chief faculty in man's progress toward spiritual mastery (the preservation of the Children of Israel).

QUESTIONS

1. When is the imaging faculty (Joseph) useful to us?

2. From what does the imagination arise?
3. What is the significance of the sale of Joseph into Egypt by his brethren?
4. Why is discipline a necessity to the constructive functioning of the imagination?
5. In what does the secret of man's mastery of life consist?

Lesson 12, September 20, 1942

UNITY SUBJECT—*Constructive Repentance and Character.*

INTERNATIONAL SUBJECT—*Judah: An Example of Self-Sacrifice.*—Gen. 44:18-34.

18. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father, or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24. And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25. And our father said, Go again, buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two sons:

28. And the one went out from me, and I said, Surely he

is torn in pieces; and I have not seen him since:

29. And if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.

30. Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life;

31. It will come to pass, when he seeth that the lad is not *with us,* that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

33. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

GOLDEN TEXT—*Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.*—I John 3:16.

SILENT PRAYER—*I profit by past experience as I build it into the present and the future.*

Praise is one form of worship, an expression of a lively sense of benefits received, an acknowledgment of some form of excellence. The negation of praise is not easily defined, but may be indicated by utter selfishness, which is one form of idolatry. Judah (praise) was the brother who suggested that Joseph be sold instead of being left to die in the pit. His shrewdness in profiting by an act of vengeance that he could not prevent was a sign of complete self-centeredness.

What overcame this extreme selfishness in Judah we do not know. It may have been the sight of his father's prolonged grief and mourning for his favorite son in the proceeds of whose sale Judah had shared, along with the dreadful deception that could not be

revealed but must be kept a lifelong secret by the guilty brothers. Whatever wrought the change, it was complete. In Judah's case maturity reversed rather than confirmed the trend of youth.

Selfishness did not die with the transformation of Judah. It subsists today, and must be dealt with in each life individually. Each must learn to think first of others and to see himself in them. Each must learn appreciation and right judgment, laying aside envy. Each one must bow down before the sovereign power of imagination rightly used. This change is true repentance and reformation of character.

In our search for Truth and our efforts to make conscious connection with it we are prone to distrust the imagination. We may try to break ourselves of the habit of thinking in images or of seeing with the mind's eye instead of keeping to the practical affairs of everyday. We forgo the practice of mental imagery (sell Joseph into Egypt) in order, we hope, to better our condition.

Instinct with life, imagination cannot be permanently stifled. When it is suppressed or put out of the conscious mind it sinks into the subconsciousness (Egypt) and continues active there. If our faith in God is firm and unshakable, the imaging power works to good purpose in the subconsciousness. It becomes so powerful that its activities embrace the whole body consciousness (Joseph was "even as Pharaoh," who here represents the entire body consciousness).

The imaging power is closely related to faith. Benjamin, the full brother of Joseph, represents an active, accomplishing faith. Joseph proposed to keep Benjamin with him and allow the other brothers, including the released Simeon, to return to Canaan. This proposal

was made to test the other brothers. Joseph wished not to keep Benjamin from his father but to see whether his brothers would fail a second time in loyalty to their father by leaving Benjamin in Egypt, as they had failed him when they sold Joseph and deceived their father in regard to him. Their reaction to this far-off transaction proved to be a deepened feeling of responsibility to their father, greater love, loyalty, and pity for him, bereaved through their hatred of a favorite son.

Judah convinced Joseph of the change in his character, and the reconciliation followed.

Praise is one form of prayer. The opening of the mind and heart to the combined attitudes of prayer and praise results in repentance. Praise enlarges man's consciousness until he is able to perceive true ideas. He who is conscious of his oneness with God acknowledges that all things come under law. When Judah and his brothers were overtaken by distress in Egypt, they acknowledged to one another that the cause lay in themselves. They were reaping as they had sown.

Repentance is more than giving way to sorrow for wrongdoing. It includes a change of heart as well as of outlook. Judah offered himself as a slave to Joseph rather than allow sorrow over another of Rachel's sons to come to his father. Life had changed his envy to considerateness, substituted thought for others for selfishness and greed.

The imaging power links cause and effect in man's mind, thus bringing him to understanding. To keep faith in God through years of slavery and unjust imprisonment could not have been easy. Joseph did it because "he endured, as seeing him who is invisible." By so doing he brought invisible good into the realm of practical accomplishment.

QUESTIONS

1. What change took place in Judah's character between the time that Joseph was sold into Egypt and the arrival of Benjamin at Joseph's command?
2. What is true repentance?
3. What takes place when the imagination is suppressed?
4. How is the close connection between imagination and faith indicated in this lesson?
5. How does the imagination bring man to understanding?

Lesson 13, September 27, 1942

UNITY SUBJECT—*Divine Love.*

INTERNATIONAL SUBJECT—*Joseph: An Example of Forgiveness.*—Gen. 45:1-15; 47:11, 12.

1. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6. For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest.

7. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance.

8. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.

9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not;

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11. And there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast.

12. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither.

14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

GOLDEN TEXT—*Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

SILENT PRAYER—*As I try to express divine love it puts me in harmony with all men, and I see God in them.*

Our first lesson on Joseph brought out the point that the imagination, when controlled and kept to constructive channels, is one of the most important of man's faculties. This lesson reveals the power that the imagination wields over the other faculties. All are

subject to it, and under divine law its influence is beneficent. Its highest expression is divine love.

Love however is not the first faculty to be manifested or developed through the exercise of imagination. Faith or vision comes first. The lad Joseph believed in his dreams, and innocently told them to his father and brothers even though the effect of the telling was bound to be unfavorable. As a slave in Egypt he learned to be modest, tactful, considerate of the feelings of others. The slave cannot serve acceptably until he forgets himself in thought for his master. Joseph learned this in his first service. He learned to be diligent, loyal, and devoted to his master's interests. Potiphar made him overseer over all that he had and trusted him completely, making him fully responsible.

Before learning all these things Joseph learned something else that made them possible. He learned to know God, to be conscious of His presence. Wherever he was "Jehovah was with Joseph," so that he prospered and was intrusted with great responsibilities. The Lord was with Joseph because Joseph was with the Lord in all his thoughts. Through all his bondage Joseph remembered his father's early teachings, his precepts and his example of remembering God. In developing the imagination early training is all-important, just as self-discipline is important later.

From believing that dreams mean something Joseph gained vision to see their meaning and interpret them. He developed great practical ability and was an executive of Egypt during at least the fourteen years covered by Pharaoh's dream, if not much longer.

With all these excellences it may be thought that one man's character would be well-rounded, but Joseph did not stop there. He developed divine love in over-

flowing measure. In his joy over the birth of his first son he said that God had made him forget all his toil and all his father's house. This was his way of saying that he no longer felt alone and enslaved in a foreign land, that another member of the family was now with him. He had not forgotten his father's house, for he knew his brothers at once, and his first thought was for his father and Benjamin, his full brother. When the time came for him to reveal himself to his brothers, his love for them burst forth in almost his first words: "I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither . . . it was not you that sent me hither, but God." Full forgiveness was in these words, enough to allay all their fears. Love overwhelmed him, so that he "wept aloud." Words alone could not express the fullness of his joy, the completeness of his satisfaction, at being reunited with his family. Tears came to his relief.

Divine love is beyond the understanding of those who lack imagination. Joseph's brothers could not believe in its genuineness. After the death of Jacob they were sure that Joseph would avenge the wrong they had done him in selling him into Egypt. They sent him word that his father, before he died, had commanded them to ask his forgiveness for the evil they had done him. "Now, we pray thee, forgive the transgression of the servants of the God of thy father." They made the appeal as strong as they could, interposing both God and his father (not theirs, but his, for the purpose of strengthening their case) between them and Joseph. "And Joseph wept when they spake unto him." Egypt, the land of his "affliction," where he had toiled and spent years forgotten in a dungeon afflicted him no

more than his brothers' failure to understand and trust his full forgiveness. "Ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones." This reply of Joseph's shows his habit of seeing God back of all things and in all that came to him.

Seeing God and being conscious of God made Joseph Godlike in love, wisdom, judgment, understanding, and power to do the good that he saw as possible for him to do. Consciousness of God was all that upheld him during his first years in Egypt. No Bible or other written teaching helped him to keep God alive in his mind and heart. He cherished and developed the faith that his father had implanted in him, and made it sufficient. Joseph was with the Lord in Egypt. So may we be if we are as faithful as he was to God.

QUESTIONS

1. What power has the imagination over the other faculties?
2. What faculty is first developed through the exercise of the imaging power?
3. How did Joseph develop the ability to profit by all his hard experiences in Egypt?
4. Is early training important in developing the imagination?
5. How does the habit of seeing God in all things and of being conscious of God as always with us influence our life?

It is because we underrate thought, because we do not see what a great element it is in religious life, that there is so little of practical and consistent religion among us.—CHAPIN.

Can You Deny God?

By Lillie M. Mann

Can you stand in the edge of the forest,
Look o'erhead at the sky so blue,
Watch the tops of the trees as they wave in the breeze,
And the sun as it filters through;
Then look at the grass on which you stand,
And the flowers blooming so near,
And the beautiful butterflies hovering round
With the sweetness of nature so near—
And then deny God?

Can you stand on the hill in the nighttime
And look over the city so bright,
All lighted with fire from heaven,
The darkness all turned to light;
Can you see all the homes in the distance
With firesides cozy and warm
And think from whence came the comforts
That shelter them all from harm—
And then deny God?

No! No! There is a God, an all-seeing power,
Who will fill you with joys untold
As He shows you things not made with hands
In this beautiful world so old
If you'll open your heart, accept the faith,
He is ready at your command;
He will walk with you and take you through
If you'll only give Him your hand!

Silent UNITY

I am one with the Spirit of truth, and I am guided into all the Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable Address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I HAD AN X-ray picture made yesterday. The cancer is gone. My colon has returned to its natural position. I am well. I cried and cried. I thanked God. I still feel so humble in the presence of the great and blessed Spirit. My doctor told me she knew I had prayed much, else I would have passed on many months ago. My body is not just patched up to break down again in a few months as in the past. It is healed and clean.—*D. H., Oklahoma.*

LAST MONTH my mother wrote to you asking you to pray for me. I have been afflicted for many years with migraine (headache), and at the time she wrote I was desperate. I am very grateful to be able to report that I have not had a headache since, and I know that it is because of your prayers. My husband has been faithfully using the prosperity bank for a good many years now, and we have been marvelously blessed. Twelve years ago we had only five dollars in the world. Today he has his own small business, and we have the lovely home that we had wanted so much. Thank you again, and may God bless you in your wonderful work. —*Mr. and Mrs. A. R. K., California.*

I WROTE TO you the last of September asking for prayers and God's help for my husband. He had been suffering terribly with sciatic trouble for over a year. He went to many doctors, but he didn't get any relief. The pain was so bad at times that he could hardly stand it. We have a family of four children with a new baby. He had to work with that pain and didn't know how he could get through the day's work. With God's help and your prayers he is completely well. We want to thank God for His help and blessings.—*Mrs. F. A., Michigan.*

SOME TIME ago I wrote to you asking you for prayers in regard to an infection on my hands. My letter had not been long on its way before the infection started to leave; and I wish you could see my hands this morning. They are as smooth and soft as they were four years ago when the infection first started.—*L. B. Y., California.*

SOME TIME ago I wrote to you for prayers for an ulcerated stomach. I had an X ray taken of my stomach, and it showed that the ulcer was healed. I know that God works through you and answers prayers.—*L. D., Missouri.*

TWO YEARS ago I was put to bed with instructions to let no one in my room, to have no radio, no newspapers, answer no telephone calls. I was not even to raise my head from my pillow. A trained nurse was to be constantly at my bedside, with the exception of five hours for the nurse to rest. The electrocardiograph showed my heart in a very bad condition. Naturally I was afraid. My wife wired you for prayers. Often I have asked you for your continued prayers. Today I have just returned from the doctor's office. The electro-

cardiograph shows my heart absolutely normal. I want you to know this good news and to rejoice with me and praise God for His answer to prayer.—*O. D. B., Texas.*

Filled with Plenty

FOUR YEARS ago I wrote to you asking your prayers. Our daughter wanted to go to college, and we did not see how we could manage it. You will be pleased to know that this June she graduated with honors. I believe this was due to your prayers. Shortly after I had written to you my husband received a promotion (which was unexpected) and an increase in salary. We have been able to have more of the material things of life than we ever had before. None of this good was in sight when I wrote you.—*Mrs. H. W. S., District of Columbia.*

I WROTE YOU for help in renting two houses. Real-estate men here told me of a slump, spoke very discouragingly about an exodus from the city, painted a black picture. I told one of them that I knew my houses would be rented. He shook his head and told me that he had been in the business thirty years and knew the trends.

I wrote to you and then kept picturing very good tenants finding exactly the house they wanted. And that is exactly what happened: both houses were well rented. One tenant told me she was happier than she had hoped to be, as the house was exactly the kind of home she wanted and had not been able to find previously. So my extremity was God's opportunity. It brought me two tenants to whom I feel I will give

satisfaction. To at least one it gave a better home than she had previously enjoyed.—*R. H., Nebraska.*

I AM giving thanks today for a demonstration of faith that clears my vision and makes all things look possible.

I wrote to you in regard to personal finances. An income for myself has not yet been demonstrated. However the second day after I wrote to you stock that we had thought practically worthless paid my mother and father the first dividend in ten years. I came into the house to find each holding a check that arrived just as the last penny had been spent. It was better to have the money come to them than to me. I feel that mine will come.—*F. B., Illinois.*

He Shall Have Abundance

SINCE STARTING my bank drill I have had wonderful prosperity. I sold my house in Massachusetts. My son-in-law has a new position in another State, and we have moved here. I thank Unity for the prayers and help they have given me over a very trying period.—*C. C. C., Pennsylvania.*

MY REQUEST for a bank and your spiritual help have both been granted. I have faithfully kept up the bank drill. Also I see in so many little ways where my life is changing, and always these ways are for the best. How easy it is to see our blessings if only we take the time to realize them! So many things appear every day showing me that I am a child of the living God. My working conditions have improved greatly and even a thought has been put in my mind of a change that will be an advancement. I was rather in a hole because of my weakness for charge accounts. I have now paid

every bill I owe in every store where I have an account. —*G. L. M., New York.*

THE PROSPERITY-BANK plan has worked wonders for us. My husband has been promoted to manager of the department where he works and is getting more money. Words cannot express how grateful we are for the teachings of Unity which have shown us how to lean on God's arm for all our needs. May God bless each and every one of my Unity friends for their prayers. —*L. P., California.*

I AM INCLOSING this note to thank you for your prayers during the past weeks. I feel it is a happy privilege to be included in your prayer group. Since I started using a prosperity bank several months ago I have learned more and more the wide meaning of prosperity. Whereas I used to think of it only in connection with material substance, I now find I can apply the same ideas of plenty to health, harmony, and every phase of living.—*Mrs. J. A. C., Illinois.*

My Help Cometh from Jehovah

I WANT to thank you for the help I receive from your literature. I would not want to do without it. I certainly appreciate it, and it helps me to live better. I get a great deal of comfort and help from UNITY magazine, and I want to practice Truth every day and every hour.—*Mrs. W. H. C., New Jersey.*

I HAVE tried to write and tell you just what I like or do not like in each issue of *Good Business,* but I find only good, nothing but inspirational help that fits someone's need. Each page is filled with thoughts that help me or someone near who is seeking Truth. I do want

to tell you how I use not only *Good Business* but the other helpful material. I love to share with others.—*L. B., Indiana.*

MAY I TELL you that I have been reading Unity literature for over forty years? I am now seventy-eight years young. I am still active and I still find comfort and strength from your publications. God bless you in your wonderful work.—*Mrs. E. E. T., Pennsylvania.*

THANK YOU for the new catalogue. It is very helpful, and I am happy to see that I am acquainted with and am using practically all these delightful books and publications. I have never told you how much I enjoy *Progress,* nor have I written of my appreciation of UNITY. Lately I have been working with "A Drill in the Silence," which appeared in the September issue. Then in the October issue there was "Mind and Body," by Imelda Shanklin. Working along the lines recommended has brought quite wonderful results in greater vitality and energy. "Prosperity's Ten Commandments," by Georgiana Tree West, was also especially appreciated and led to a greater understanding of the one source.

The end of each day finds me studying with the help of UNITY, and also each morning I have time for meditation. Together with the help I have had from Silent Unity this has quite remade my life, and I am happy once more, thanks to God and you.—*A. W., New York.*

Free from Care

YOU MAY discontinue praying for me that I may overcome the habit of overeating. I gained control of my-

self with the realization that it was the longing for pleasure that caused me to overeat and that spiritual pleasures are more satisfying than physical pleasures. I admit that I did not always keep my side of the bargain. The hardest thing for me to learn was to pray earnestly and to pray every day. But once having learned that, I found the rest easy.—*H. F. W., North Carolina.*

He Is My Refuge

I WROTE TO you for prayers some days ago after denying strongly that the appearance of disease had any power in my life. Ever since that time I have turned to God in prayer, affirming that He is my health. The prayer in *Daily Word* and those wonderful articles in UNITY have been my daily companions. I did not acknowledge any feeling in the apparently inharmonious physical condition. You can imagine my joy and gratitude in what I found yesterday: your kind letter reached me. In reading it I laid my hand on the spot that certainly was there two weeks ago. I found absolutely nothing; the whole condition had cleared up! God indeed is my health.

During the past few days I have come into a great new understanding of what God is and what I am; also what and who other persons are in Truth. I believe this healing is vastly more than just a physical clearing up, for my whole point of view has changed. My realization of my own being as it is in God and my love for my fellow beings are new and wonderful.

God is not granting His blessings singly. Good things seem to be showering on me. One of them is the payment of an amount of money due me. The inclosed check is a small expression of my gratitude for

Silent Unity's contribution to my demonstration. I should like to see it applied to your building fund, if that is where it will do the most good.—*M. L., California.*

His Truth Is a Shield

OUR BOY is in Uncle Sam's army now. While home on furlough he had an accident, and if it had finished as it started we shouldn't have any boy today. The car he was in went off a grade two hundred or more feet long. My boy asked God for protection, and the car caught on a boulder ten feet down and clung there. He knew that God had taken charge. When he got back that night he said to me: "Mother, I never believed the way you do, but if it hadn't of been for your belief and trying to show me the right way nothing could have saved me tonight." How I have thanked God since then that my boy had the faith to believe in a higher power that takes charge of our life if we will only let it.—*Mrs. A. B., Washington.*

Father, I Thank Thee

I SHALL always want UNITY. Through my study with you I have learned to bless rather than criticize, to praise instead of blame. I can help the children who pass by on their way to school, and even if I cannot leave my home I may bring health, peace, and real happiness to many through the power of right thought. I have learned the true value of money and am gaining the true idea of prosperity. For this and much more I am truly grateful. I have found out that I am needed in the world.—*Mrs. M. F. K., Illinois.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

For some time it has been my custom to pass out your literature to members of my church who I felt would be helped by it. Now the minister has asked me to stop doing this. I feel so hurt. I was just trying to be helpful.—*From a letter received by Silent Unity.*

We can understand how you feel about the minister's asking you to stop giving out any more of the Unity literature. Yet his action is understandable too, since his view is that his teaching is what his members should have.

Your intentions were of the highest; you wanted to help others. But because you chose his church members as channels to receive the literature you gave out, the minister interpreted your intentions in another light.

The work of Truth needs to be carried on with great care and tactfulness, with consideration for the prejudices of people. It is best, we have found, not to pass out Unity literature indiscriminately. One's motive in doing this may be right, but others may not always understand the motive. The message of Truth cannot help the recipient unless he is friendly toward it.

We try to follow the plan of giving our teaching only where there seems to be readiness for it, and we do not withhold the teaching from anyone. We are always looking for new ways to help people to it, and where we know someone who would be helped by it we are more than happy to give him our literature or our

prayers. But we try not to press our teaching upon those who are not ready for it.

There are thousands upon thousands of people who need the help of Unity and would be only too glad to receive it if someone would lead them to it. If you will always pray for divine guidance and use good judgment in passing out the literature, we are sure that you will find many willing to receive it.

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The Bible says that God is "of purer eyes than to behold evil." If that is true, God is not aware of our needs; so what is the use of praying?—*From a letter received by Silent Unity.*

God is "of purer eyes than to behold evil." That is true. Indeed it is the very reason why Jesus advised us to pray to God to "forgive us our sins." God does not behold our shortcomings, but sees us as perfect, for thus He created us, even in His image and likeness.

We pray so that we too may see the truth about ourselves and the world, so that we may see, as with His perfect vision, the perfect man that He created.

Being made perfect, we were made free. We are free even to separate ourselves from Him and His good. That is what we do when we "sin."

As Paul points out in Hebrews, we are judged if we turn from God. But is it God who condemns us? No, it is our own action. All good is in God, and the moment we separate ourselves in consciousness from Him we are of course separated from our good.

We can be sure however that the moment we turn back to Him with a sincere and loving heart, that moment we are redeemed. His love is deep, His understanding infinite. His saving grace is freely extended when we unite ourselves with Him through prayer.

My husband, who is my support, does not believe, as I do, that God is our supply. Does not this condition retard the inflow of prosperity to us or is my faith, which I feel is strong, enough by itself?—*From a letter received by Silent Unity.*

Your supply and prosperity are not dependent on your husband's belief or attitude of mind, but on your own faith. God has provided richly for you and He is even now seeking to bless you abundantly. Your prosperity comes to you through the expression of Truth ideas in loving service. Spirit reveals these ideas to you and guides you into paths of prosperity.

You can help your husband most by silently blessing him and beholding the Christ in him; also by radiating only love and truth in his presence. The Christ in him is the truth of his being, and when his mind becomes receptive the truth will be revealed to him. Bless his mind in prayer and set him free in your own mind and heart. His good, complete and satisfying, awaits him now, as your good awaits you.

Above all seek the realization of your oneness with God, for He is your constant guide and the infinite source of your good.

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I am middle-aged and have never been baptized. Will you please tell me what is Unity's opinion of baptism?—*From a letter received by Silent Unity.*

We believe that baptism is a very important part of spiritual development, for true baptism is a process of change from the seeking of material satisfaction to the quest of spiritual knowledge. However we believe that the water baptism of John is only a symbol of the deeper and truer baptism of Jesus the Christ, which is the baptism of the Spirit.

We have these words of John: "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and *in* fire."

Water baptism signifies purification, but the real purification must be the cleansing of the mind and heart of selfish or limited thoughts and emotions. It is this cleansing that is important, and it is this that you should seek.

We Are Companioned

By Irene Stanley

The Lord our God is with us still
Wherever we may go.
He walks with us up steepest hill
And through the vales below.
The Lord our God is with us still;
His living waters flow.

Each one of us is His dear child
And by His bounty shod.
His voice is kind, His touch is mild,
His love our staff and rod.
Each one of us is His dear child
And He our Father-God.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LM) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 635 S Manhattan Pl; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity, 1555 Race

Pueblo—Cleoda Dawson (LM) Unity, Central bldg

CONNECTICUT

Hartford—Harriet G. Gilbert, Unity, Brown Thomas bldg

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, West Coast hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LM) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, Kentucky bldg, 207½ E Main

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 503 S Orange

St Petersburg—Louise Beaty (LM) Unity, 646 5 ave S

Tampa—Ocoa Moore, Laura Hyer, Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity, 240 Lewers road

IDAHO

Boise—Chris. and Beulah Scott, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 116 7th ave E

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51; Henrietta Gorden (LM) Unity, 4307 S Michigan

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity cl, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

Springfield—Maud Kellogg (LM) Unity, Elks Club

INDIANA

Ft Wayne—Cleo Lee, Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LM) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) Unity, 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Walfred J. Taurainen (LT) Unity Assn, Maccabees bldg; Virginia Shipley (LT) Unity cl, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Grosse Pointe—Otto Fishburn (LT) Unity cl, 834 Trombley

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Pontiac—LuDora BeVier (LM) Unity cen, 72½ Saginaw

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Jefferson City—Marie Cuental (LM) Unity, 210 Hub

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) S S Unity Cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer, Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—M. Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 103 S 5 E

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Hallie Broadburst (LM) Unity, Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, Unity soc, 11A Midland

Newark—E. Berry, Unity, Berwick hotel
Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel
Raton—C. Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Lillian Matthews (LM) Unity, 271 Delaware
Elmira—Elise Rosenburg (LM) Unity, 312 Lake
Flushing—Renee Klaus (LM) and Adele Woodruff (LM) Unity, 135-42 40 rd
Ithaca—Dale Newsum (LM) Unity, Women's Community bldg
Jamestown—Ella Richards, Unity, 1048 N Main
New York—Georgiana Tree West, Marion Rodgers (LT) Ethel Nickelsen (LT) Unity, (entrance) 1 W 47; Stella Wrenn (LT) Unity, Wellington hotel; Crichton Boatwright, Thornton Boatwright (LT) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LM) Unity, 137 W 110
Rochester—Raymond Barker, Unity, 29 Gibbs
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—J. Maloney, Unity, 203 6 st N W
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. and Martha Anthony, Unity, Hotel Cleveland
Columbus—William Quinn (LM) Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, Hotel Fort Hayes
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tabse, Unity, 117 Ross
Marion—Fannye Treaster, Unity cl, Harding hotel
Springfield—Fannye Treaster, Unity, Dial bldg, 27½ S Limestone
Toledo—Beatrice Whipps (LM) Unity, Richardson bldg
Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—E. St. John (LM) Unity, YMCA
Zanesville—Fannye Treaster, Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg
Oklahoma City—Theodore Speers (LM) Unity, Y M C A

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Chris. Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Klamath Falls—Marion Clifton, Unity, Elk hotel
Medford—Marion Clifton, Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel
Pittsburgh—John Coulson, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk
Corpus Christi—Wallace Tooke (LM) Unity, Hendricks bldg
Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce
El Paso—F. E. Andrews, Unity, Gardner hotel
Ft Worth—Hobart and Ruth Gillespie (LM) Unity, Texas hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LM) Unity cl (col), 2115 Live Oak
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel
Kennewick—Christopher and Beulah Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity, Benjamin Franklin hotel
Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel
Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mary Huck (LM) Unity, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Janesville—Mae Lundahl, Unity, Meyers hotel
Milwaukee—Elmer Gifford, Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg
Regina—Regina Truth Centre (Unity), 501 Westman Chambers
Toronto—Herbert J. Hunt, Unity, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (LM) Unity soc, 2 Earls Court Gardens S W 5
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again	flexible $2; cloth	$1.00
God a Present Help	flexible $2; cloth	1.00
God Is the Answer	flexible $2; cloth	1.00
How I Used Truth	flexible $2; cloth	1.00
How I Used Truth	*French*	.75
Lessons in Truth	flexible $2; cloth	1.00
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Letters of Myrtle Fillmore	flexible $2; cloth	1.00
Lovingly in the Hands of the Father	flexible $2; cloth	1.00
Master Class Lessons	flexible $2; cloth	1.00
New Ways to Solve Old Problems	flexible $2; cloth	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
Whatsoever Ye Shall Ask	flexible $2; cloth	1.00
Working with God	flexible $2; cloth	1.00

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	3.25
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
Usable Truth	flexible $2; cloth	1.00
What Are You?	*German* or *English*, cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10
Breath of Immortality	.10
Challenge of the Dawn, The	.10
Great Helper, The *French, Dutch, English*	.10
He Passed This Way	.10
Holy Bread	.10
Joy Cometh	.10
Life Is Consciousness	.10
One Perfect Gift	.10
Prayer of Prayers	.10
Protecting Presence, The	.10
Song of Life, The	.10
Turning Point, The	.10
Twenty-Four Golden Hours	.10
Way of Faith, The	.10
What Child Is This?	.10
Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

Juvenile

How Jimmie Came Through	.50
Jet's Adventures	1.00
Story Friends	.50

In Other Unity Periodicals This Month

Answered Prayers

Out of the lives of men and women comes testimony to the living presence of God, to our ability to commune with Him and to intrust to Him our every care and problem. In September *Daily Word* testimony of this kind is featured in letters from Truth students, who tell of adjustments made, of health regained, of courage renewed, of miraculous deliverance from danger—all as the result of prayer. In times of stress the human heart cries out to God, and these letters are published to show that God does hear and answer prayer.

A Complete Transformation

"I have to live with what is probably the most impossible family in the world." In these few emphatic words Joan bared her problem to Doctor Houston, whose advice she sought. Explaining further, she told him why she hated her father, resented her mother's domination, loathed her sister's ways, and despaired of her young brother's future. Her only thought was to leave home. But Doctor Houston suggested a different plan, one so simple that it surprised her, and she promised to try it. How it completely transformed the family, including Joan herself, is told in "The One Plain Path," a two-part story by Zelia M. Walters beginning in the September 12 issue of *Weekly Unity.* This story is based on a true experience.

Little Miracles

Was it coincidence or five separate miracles that caused two men in a large city to be stopped by the same subway train, to be drawn to each other, to have common interests, and finally to take a liking to each other because they were both sincere, honest men? It may have been coincidence, but it seemed more like the result of prayer to these two men who were attracted to each other to their mutual benefit. The story, "Little Miracles," is told by Gardner Hunting, and it appears in *Good Business.*

Pennies for Joy

A penny is not a great deal of money, but you can use it to buy happiness and even comfort when you have a mind to and really try to think of helpful ways to spend it. Lizbeth and Petey wanted an allowance of their own, but before they could have an allowance they had to learn to spend pennies wisely and unselfishly. How they learned is told in the story "Pennies for Joy," which appears in *Wee Wisdom.*

Favorite Books

If you were to be marooned on a desert island what two books would you long to have with you? Elizabeth Barr Haas asked herself this question and then gave her answer in a *Progress* article called "They Gave Me the Courage to Be Myself." In it she tells not only which books she likes best but which parts of the books have contributed to her development, and she quotes the passages that helped her when she felt inferior or jealous, or when she wanted to condemn herself or others.

Various Unity Activities

Twelve Good Deeds

This is the way many students think of the Help-One-A-Month Club, for it affords them a means of helping others constructively twelve times a year. The plan behind the Help-One-A-Month Club is simple yet effective. Once a month each member sends a subscription for a Unity magazine to some friend or to someone whose name has been furnished by Unity School. In a year's time each member brings twelve different persons into the circle of Truth, and through these twelve many, many more may be helped; for many of these pass their magazines on to others or in turn subscribe for their friends.

There are no membership fees in the Help-One-A-Month Club. All you need do to join is to send your order to 917 Tracy, Kansas City, Mo., and mention that you wish to become a member of the Help-One-A-Month Club.

Their Lives Made New

"I want to express my appreciation of the Unity radio talks. I wish everyone could know the peace, happiness, and contentment that can be attained through the knowledge of an application of Truth principles. Our lives have been made over since we learned of Unity two years ago. We had lost our home, were deeply in debt, and our only daughter was stricken

with a disease that is generally considered incurable.

"Then God sent a friend to me who told me about Unity. With the prayers of Silent Unity our daughter has made a miraculous recovery. We have a new home that suits us far better than the one we lost. Our financial outlook is much better, and our home is filled with a peace and harmony that it never had before. So you see why I say from the depths of a grateful heart, 'God bless Unity.' "

If you would like to tune in on the Unity radio programs send for a schedule giving the time and place of each Unity broadcast. (There is no charge.)

Light in Darkness

A prisoner in Missouri writes this letter to Silent-70, the free literature department of Unity School:

"I derive great benefit from the stories and articles in *Weekly Unity*. I have been reading each issue to a man who could neither read nor write. He likes to hear the fine articles read to him. Now he can read a little, so I pass the copies on to him so that he can reread them for himself; and he is learning how to read and to pronounce the words. He passes the magazines on to someone else when he is finished with them, and I am sure he will derive benefit from them, as I have."

Perhaps this prison work is one of the most important activities of Unity School; for there is no way to measure the good that is accomplished by even one piece of literature. Only current copies of the magazines are sent to prisons, and individual subscriptions are entered upon request. This work is made possible through the loving-kindness of students who like to spread light in dark places in this way.

Treasures

It is always a thrilling adventure when an individual first learns the truth about himself and begins to develop his God powers. Such an experience came to Dorothy Mead. She has written an inspiring article about it, "In the Treasury of My Mind," an article that shows how Truth can change one's life and open new channels through which

good can manifest. She tells how her experience in the use of Truth principles brought her riches more precious than the Holy Grail, travel more interesting than that in foreign countries, a healing shrine more wonderful than Lourdes, and gifts greater than her mind could vision. Such an adventure is a privilege. Even reading about it is a privilege, and you will have this pleasure soon, as this helpful and inspiring article will appear in the October issue of *Unity* magazine.

Keep the Channel Open!

Everyone knows that a stream soon becomes stagnant if the outlet is blocked so that the

water may not flow freely. The same thing is true with regard to Truth. We must keep the inlet and the outlet free so that we may continue to receive inspiration and illumination.

One way to keep the channel open is to remember to share your Unity magazines with others. When you stop to consider that there may be a word, a poem, an idea in the pages of a magazine you have read—or been too busy to read—that may change another person's life, you realize how important it is to keep the magazines in circulation. Won't you make sure that your magazines are passed on to people who need them? You will bless those who receive them, and you will get a blessing in return.

Wee Wisdom *Pleases Teachers*

Educators realize that children make real people out of the characters in the stories they love. For this reason they are quick to appreciate stories that provide the right kind of heroes and heroines for boys and girls.

Wee Wisdom stories are interesting and alive, and boys and girls love them, but *Wee Wisdom* stories do more than amuse children. They teach them the value of courage, honesty, and obedience, and they help children to grow into good citizens.

Many teachers find that having *Wee Wisdom* in the classroom helps do away with playground problems and raises the standard of conduct. If you know a teacher of children 5 to 13 who is not acquainted with *Wee Wisdom,* send us her name and address and we shall be glad to send her a sample copy of *Wee Wisdom.*

Unity Catalogue

If you do not have a Unity catalogue be sure to request one. In it you will find a complete list of Unity publications, an explanation of the Unity work and its different departments. It will be sent to you or to a friend without cost.

Have Patience!

Perhaps we are all learning a great lesson these days as we wait for word from our loved ones who are in service in all parts of the world, or from our friends in the United States.

You are disappointed when you go to the mailbox and find that your Unity magazines have not arrived on schedule, but you can help the situation by having patience and by blessing the transportation system, whose facilities are now overtaxed for defense.

Share Your Happiness

"Happiness is not perfected until it is shared." This is the attitude of many of our readers, and a suggestion for sharing your happiness is this: When you find some article or idea in *Unity* magazine that you enjoy, why not pass your magazine on

to a friend or someone you feel would like to have the encouragement and the joy that the article will bring.

If you wish to mail your *Unity* magazine to a friend, just wrap an envelope or paper around it and affix a two-cent stamp; it will go to any point in the United States or Canada. You will find a blessing in sharing your good with others.

Mecca for Students

Many friends travel hundreds of miles each summer to attend Unity Training School, and some of these friends feel that there is no place in the world quite

like Unity Farm. Teachers who know and live Truth come each summer to help others; students from near and far come to study and to learn, and Unity Farm is fast becoming a Mecca to all who would learn more of Truth. The fifth term begins August 31.

How to Receive

It is a fine art to be a successful giver, and it is more blessed to give than to receive; but it is, I believe, more difficult to receive good gifts graciously and well than it is to give.

In metaphysical literature so much emphasis has been put upon giving as a requisite to prosperity that comparatively little has been said about the equally important subject of receiving. Many persons, conscientious to the last degree in regard to giving, have not yet learned to be good receivers.

The good receiver is warm-hearted, unselfishly willing to welcome new friends, new ideas, new interests.—*Master Class Lessons, by Ernest C. Wilson.*

H. Emilie Cady

Perhaps no name is better loved than the name of H. Emilie Cady, author of *Lessons in Truth* and *How I Used Truth,* yet very few people were privileged to know her personally, for she wanted her work to speak for her, and she had no desire for personal acclaim.

In her book *How I Used Truth* Doctor Cady tells the stories behind many of the chapters of this book. She says: "Almost every one of the simply written articles in *How I Used Truth* was born out of the travail of my soul after I had been weeks, months, sometimes years, trying by affirmations, by claiming the promises of Jesus Christ, and by otherwise faithfully using all the knowledge of Truth that I then possessed to secure deliverance for myself or others from some distressing bondage that thus far had defied all human help."

No doubt this explains why *How I Used Truth* is so helpful and so well liked by those who read it.

God is power: man is powerful. God is wisdom: man is wise. God is substance: man is form and shape. God is love: man is loving. God is life: man is the living. God is mind: man is the thinker. God is truth: man is truthful. —***Charles Fillmore; Teach Us to Pray.***

Mail to Overseas Friends

Many students in foreign countries are unable to send money for their Unity magazines on account of wartime restrictions, but Unity School is doing everything possible to keep Unity literature going forward

to these people as usual. All that a person in a country at war needs to do is to mention that he desires to keep receiving Unity literature, and it will be sent to him without charge or obligation.

The Eternal Mystery

"What happens after death?" "What happened before this life?" These are questions men and women often ponder, but it is seldom that they reach a definite conclusion. Ernest C. Wilson has put his ideas about a life before and after this one in a book, *Have We Lived Before?* which has helped many people to answer these questions for themselves. A friend in California writes, "My copy of *Have We Lived Before?* has been read by thirty-two people." Another friend writes, "You have made so clear that which I have always somehow felt but could not put into words."

In Time of Need

A friend in Pennsylvania writes: "Your book *All Things Made New* has been a constant companion to me for the last six years. Whenever I am discouraged or in need of healing or inspiration I can always find something helpful in your book. I have memorized a good many of the meditations, and they come back to help me when needed."

All Things Made New is a collection of beautifully written meditations by Frances W. Foulks. There are prayers for almost every occasion, and it is often helpful to have these prayers at hand, either in the book or in your memory, for use when needed.

Prosperity Bank User Writes:

I wish to express my appreciation of the opportunity to use the prosperity bank. Not only does it make the literature available but it teaches and proves a basic spiritual law.

I am a housewife and during the period of the bank drill I was offered a Saturday position that gives me a change of activity and adds to the family's income.—*Mrs. J. J. L.*

Stop Thinking about Lack!

IF YOU are experiencing a lack of some good thing, try this simple, sure way of overcoming it. Stop thinking about what you lack and begin thinking about God instead. When you stop thinking about lack you drive it out of your consciousness, and when you substitute thoughts of God you ally yourself with His infinite, unfailing abundance. The Master indorsed this plan when He said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

The Unity Prosperity Bank drill will help you take your attention off the appearance of lack and center it upon God, the one source of supply. A prosperity prayer is sent to you with the Bank. Your faithful use of it will so enrich your consciousness that you will feel the urge to share your good with others, and the Bank offers you a channel of expression. Drop in a coin a day for the purpose of sending UNITY magazine to your friends. Silent Unity will co-operate with you in prayer as you follow the Bank drill.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill faithfully and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

U-8-42

Announcing a New Booklet

The Mental Equivalent

BY EMMET FOX

Emmet Fox, well-known metaphysician of New York City, formerly of London, is the author of Unity's newest booklet, THE MENTAL EQUIVALENT. In it he brings you a tried-and-true philosophy that you can put into actual practice in your everyday life and affairs.

How to build new mental equivalents and maintain them is the theme of this inspiring booklet, which is now being published by popular demand, its chapters having gained wide recognition when they appeared in WEEKLY UNITY not long ago.

An Introduction to Unity

No doubt you have a friend to whom you wish to introduce the Unity teaching, and this booklet with its simple, direct message is just the one to start him on the road to Truth. So order a copy for this friend along with your own. THE MENTAL EQUIVALENT is now ready for mailing. In attractive, colorful covers, 25 cents.

Are You Ready for "Lessons in Truth" Week?

During "Lessons in Truth" Week, September 21-27, thousands of persons all over the world will be studying H. Emilie Cady's LESSONS IN TRUTH, which is perhaps the most popular Truth book ever published.

Be sure you have your copy ready in time to take part in this study. Silent Unity has prepared a study guide to be used in connection with the book, and it will be sent to you without charge upon request. You can obtain a copy of LESSONS IN TRUTH at your local Unity center, or you may send to Unity headquarters if you wish. It is $1 in the cloth binding.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy Ave., Kansas City, Mo.

Somehow God Answers Prayer

SOMETIMES when I have tried in vain and seem about to lose, to fail, there comes to me assuring peace: The Truth of God will win, prevail. Or when it seems that everything gives only trouble and more care, I turn to God, I think to pray, and find somehow God answers prayer. I need not tell Him just the way to answer when to Him I call; my faith assures me He'll not fail when in my trust I yield Him all. And when I think of only God, to Him alone in faith repair, it matters not how hard my task, I know somehow God answers prayer. Somehow, someway, God answers prayer when otherwise I'd be afraid. 'T is then He gives me added strength; a thousand hands come to my aid. I need to think less of the lack, to know that He is everywhere, to just appropriate the good and question not His way of prayer.—*Frank B. Whitney*

UNITY